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THE CAPUCHINS IN AMERICA

By Rev. Otto Jeron, O.M. Cap.

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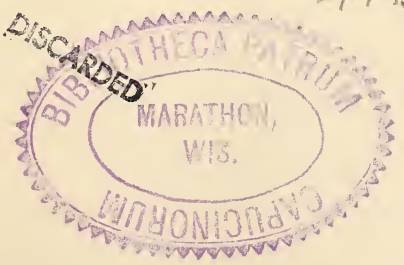

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THE CAPUCHINS IN AMERICA.

By Rev. Otto Jeron, O.M. Cap.

[To the Very Rev. Father Antonine, Provincial of the Calvarian Province, we are indebted for permission to publish the following history of his Order in North America. The author, Fr. O. Jeron, was not permitted to finish this work, in which he took great interest. He died August 14, 1907. But, though incomplete, the work contains so much valuable matter of interest to our readers, that they will join us in thanking the Very Rev. Father Provincial for his courtesy.—C. G. H.]

It is sufficiently known that St. Francis of Assisi laid the foundation of a great religious Order, about 1206, generally known to the Christian world by the name "Franciscans." The Order, consequently, is 700 years old, and its rule, written by the holy founder himself, and approved of by Innocent III, probably April 23, 1209, is essentially in full force throughout the entire Order even at the present time. Some fourteen years later, when the Order had greatly increased, St. Francis handed down a shorter form of this same rule and obtained its confirmation from Honorius III on November 29, 1223.[1]

In these 700 years the Order has undergone many reforms. A strong and insatiable yearning after the primitive spirit of evangelic abnegation has been a constant and marked blessing of the seraphic Order, inherited, it seems, from its father and founder, and has produced within it over and over again heroic efforts to return, as much as the time permits, to the original severity. One of these efforts in 1525, resulted in the establishment of the Capuchin reform (Father General styles it "reformatio nostra")[2], and the official name is *Ordo Minorum Capuccinorum,* which, consequently, is approaching the fourth centenary of its existence.

[1] The Writings of St. Francis, P. P. Robinson, O.M., 1906, p. 25.
[2] Anal. Cap., 1905, p. 15.

The man who initiated this reform was Father Matteo da Bassi, of the Strict Observantine Franciscans. Guided, as the sequel revealed, by the Holy Ghost, he began to lead a somewhat eremitical life, to grow his beard, to go barefoot, and to wear that form of the capuche which according to an ancient tradition was worn by all the followers of St. Francis originally. At first, his novel ideas did not meet with approval. Furthermore, the Augustinian friar, Martin Luther, had just eight years before (October 31, 1517) apostatized from the Catholic Church, and Rome now more than ever took all precaution to examine every innovation. Yet Father Matthew stood firm; an old hermit at Cartozzetto had predicted: "Men shall strive against thee and make war upon thee, but no one shall overcome thee, for the Lord will be thy deliverer." God, who allowed enemies to arise against the new Franciscan branch, also called advocates to help their cause, especially Cardinal Caraffa, who in later years ruled the Church as Paul IV, and a pious lady, Princess Catherine Cibo of Camerino, niece of the reigning Pontiff Clement VII, and her noble consort, Duke John. The sister of Duke John, Baptista Varani, abbess of the Order of St. Clare, *i. e.*, the Second Order of St. Francis, also spoke in favor of the new reform.[3] Matthew saw recruits flocking to his standard in spite of all severity, and they obtained formal recognition as a separate branch of the Order by a papal letter.[4] As a provisional arrangement the new body was placed under the Conventual Fathers. It is recorded that the delegation who had obtained the brief of recognition, on their return journey from Rome became the instrument for the naming of the new branch; the little children in the streets of the Italian city Camerino, when beholding for the first time the beards and long hoods of these friars, ran after them, all curiosity and excitement, with shrill cries of "capuccio," *i. e.*, cowl, hood, or perhaps "capuccini," *i. e.*, men wearing a pointed hood or capuche. In this way the Order was baptized by the

[3] Anal. Cap., 1906, 240.

[4] *Religionis zelus*, Bullar., i. 3; *Geschichte der Päpste*, Pastor, iv. 2, p. 635. July 3, 1528.

Italian laity, and the name has distinguished it ever since. Ecclesiastically, in the beginning, the new reform had been called "Franciscan Hermits," and the name "Capuccinus" occurs for the first time in a papal brief of April 9, 1534.

The first Capuchin monastery in the world was established outside the city gates of Camerino, near a chapel dedicated to St. Christopher, and the number of its inmates increasing, a second small friary was opened at the abandoned convent of St. Jerome at Colmenzone, three miles distant; a third and new, but very humble cloister was erected at Monte Melone. After one year (1529) the first general chapter was convened at Alvacena, at which constitutions were drawn up, which successive chapters have enlarged and brought into accord with the development of canon law, the requirements of changed circumstances of time and things, and the old seraphic severity. The last general chapter (1896) busied itself with a revision of the present constitutions; the Sacred Congregation, however, has postponed the solution of the difficulties till the coming chapter, which may be in 1908.

In the year 1535 a general chapter convened at Rome; our first historian, Zach. Boverius († 1638), reports of its doings.[5] "At the chapter of 1535," Boverius says,[6] "The General and the other Fathers charged with the more important business of the Order established provinces and assigned limits to the same, and also appointed provincials..." It appears that the Capuchins, seven years only having elapsed since their institution, already had twelve provinces in Italy.

But the "enemy came and oversowed cockle among the wheat, and went his way."[7] Few religious movements within the Church have met with more strenuous and apparently in-

[5] Annales, sive sacræ Capucc. Ordinis historiæ, i, p. 204; his work comprises the Capuchin history till 1612; Marcellinus of Pisa wrote a continuation till 1634; 1737 an appendix was published by Sylvester of Milan; the present Father General is preparing a new, complete, and reliable history for the fourth centenary of the Order according to Anal. Cap. 1905, p. 15.

[6] l. c.

[7] Matt. xiii, 25.

surmountable opposition than did that of the Capuchins in the first years of its existence. The one who had begun the Order withdrew from it in 1537; his successor in the office of vicar-general quitted the religious state, and a third prominent Capuchin even apostatized from the Faith. Thus, in 1543, when the new Superior assembled over 200 of his faithful subjects at Assisi, the future seemed very gloomy. "Misericordiæ Domini, quia non sumus consumpti," "the mercies of the Lord, that we are not consumed," we may exclaim with the lamenting Jeremias.[8] The Pope, Paul III, first planned the suppression of the new reform, but then contented himself with a prohibition to spread beyond Italy,[9] and a general injunction not to preach (1543); this latter measure, however, was annulled two years later.

In 1546 and again in 1562, during the Council of Trent, the Observantine reform attempted a reunion with the new Capuchin reform; at that time, however, the Capuchins were not in favor of it. On May 6, 1574, Pope Gregory XIII, by the Constitution *"Ex Nostri,"*[10] revoked the prohibition of Paul III, and soon, like the grain of mustard-seed, the Capuchin reform grew and extended its branches throughout the entire world: France (Paris) received the first Capuchins outside of Italy; Spain (Barcelona) followed in 1578, Switzerland (Altorf) in 1581; the first German Capuchin monastery was opened at Innsbruck on invitation of Archduke Ferdinand II and his pious wife, Anna Catharine of Mantua, by personal command of Pope Clement VIII, in September, 1593.[11] The first Capuchin who came to England seems to have been Father Benedict of Canfield, in 1599.[12] The year 1619 witnessed another papal favor for the new reform, Paul V freeing them from all dependence on the other branches of the great Franciscan Order, whilst in 1608 Paul IV, and in 1627 Urban VIII authoritatively declared that the Capuchins are genuine sons

[8] Lam. iii. 22.

[9] Bullar., Ord. i, p. 22, Jan. 3, 1537.

[10] Bullar., Ord. v, p. 1.

[11] Hetzenauer, *Kapuzinerkloster zu Innsbruck*, Kap. i.

[12] Flowers from the Franciscan Crown, St. Lawrence, append.

of St. Francis, from whom they derive their foundation. From that time to this the Capuchin branch of the Franciscan tree has steadily flourished and has been productive of an immense amount of good in the Church. It has given to her altars some of the finest types of Franciscan holiness. Canonized Capuchins are: St. Felix of Cantalicio, a lay Brother, † 1587; St. Seraphin of M. Granario, a lay Brother, † 1604; St. Joseph of Leonissa, a missionary in Turkey, † 1612; St. Lawrence of Brindisi, Minister-General, † 1619; St. Fidelis of Sigmaringen, missionary and martyr, † 1622.

Beatified Capuchins are: Bl. Benedict of Urbino, a priest, † 1625; Bl. Angelus and Bl. Agathangelus, French missionaries and martyrs, † 1638; Bl. Bernard of Corleone, a lay Brother, † 1667; Bl. Bernard of Offida, a lay Brother, † 1694; Bl. Angelus of Acri, a priest, † 1738; Bl. Crispin of Viterbo, a lay Brother, † 1750; Bl. Felix of Nicosia, a lay Brother, † 1787; Bl. Diego of Cadiz, a priest, † 1801. The Sacred Congregation has the beatification of many others under consideration.

The Capuchin Order has given to the Catholic schools and pulpits men second to none in learning and sacred eloquence, and the "Order of Studies," compiled by the Minister-General Seraphin in 1753 and approved of by Pope Benedict XIV[13] is by no means a dead letter, as the ordinances of the general chapter[14] in 1884 prove. The more prominent Capuchins in dogmatic theology are Fr. Valerian Magnus († 1661), whose works against the Protestant religion are considered especially strong; Fr. Octavius Worst of Amsterdam († 1671), a defender of the papal primacy; Fr. Gaudentius of Brixen († about 1678); Fr. Charles Jos. Tricassinus († 1681), a theologian of great renown and commentator on St. Augustine; Fr. Thomas of Charmes († 1765); Fr. Jeremias of Benettis († 1774), another defender of the rights and privileges of the Roman Pontiff; Fr. Viator of Cocaleo († 1793), etc.

In moral theology, Fr. Jacob of Corella († 1699) excels, whose *"Praxis Confessionalis"* was printed in three languages

[13] Bullar., Ord. viii, 269-277.
[14] No. 14. 15.

and had thirty editions; the "Epitome" of Fr. Francis of Goritia († 1784) is esteemed even in our days.

Regarding ascetic theology, we mention Fr. Ambrose Lombez († 1778), whose treatise "Interior Peace" was translated into almost every modern language; Fr. Bernardine of Piquigny († 1709) based his writings almost exclusively on Holy Scripture.

At the present time the following Capuchins occupy an honorable place amongst the heroes of theology: Fr. Albert Knoll (a Bulsano, Doctor of theology and canon law, † 1863), Fr. Hilary of Paris, Fr. Angelus Stummer of Wippenheim, Fr. Michael Hetzenauer (Doctor of theology, professor in the Papal University, S. Apollinaris), Fr. Augustin M. Ilg († 1881), Fr. Boniface Soengen of Mainz († 1887), Fr. Hilary of Sexten, Fr. Hilary Felder of Luzern (Doctor of theology), Fr. Angelicus Eberl (the able Bavarian historian), etc. Cardinal Massaje, by personal command of Leo XIII, wrote the history of his thirty-five years' mission work in Ethiopia, and the present Capuchin Cardinal, Jos. Cal. Vives, has enriched the world with numerous works of dogmatic and moral theology, canon law, and history. Fr. Bernard Christen, our present General, and Fr. Fulgentius Hinterlechner, one of the six Definitors-General, also are conspicuous in the field of Catholic literature.

It is easily understood that the Capuchin, styled by a contemporary Jesuit "the Bossuet of the people," finds a rich field for cultivation in the literature and eloquence of the pulpit. Fr. Procop of Teplin († 1680), Fr. Martin of Cochem († 1712), that celebrated friend of so many Catholic homes, Fr. Vincent of Thuille († 1878) and his brother Bernardine († 1893), Fr. Eusebius of Montesanto († 1884), who preached several sermons to the Fathers of the Vatican Council, and others were prominent Capuchin pulpit orators. Fr. Bruno Auracher, of the Bavarian Province, preached the Lenten sermons at Copenhagen, Denmark, in 1907. The veritable rich treasures of the *"Aurifodina Universalis,"* known to many who studiously and conscientiously write their sermons, was compiled

by French Capuchins. In 1743 the Capuchin Order acquired by the decree *"Inclytum Fratrum"* of Benedict XIV[15] the unique distinction, that the Apostolic-Preacher (*Concionator Apostolicus*), *i. e.,* the Advent and Lenten preacher to the Papal Court, be selected from it, and since that time up to the present day about twenty-five Capuchins have occupied this pulpit.[16] At present Fr. Pacificus of the Thuscian province occupies this honorable office.

Among the other dignitaries of the Church our Order had eight Cardinals, two of whom will be spoken of hereafter: Card. Persico (1870-72, bishop of Savannah, Georgia), and the above-mentioned Card. Vives, each of whom spent several years in the New World. A great number of Capuchins were members of one or the other Sacred Roman Congregations: a list[17] enumerates ninety-eight consultors, two qualificators, and one secretary from 1734-1895. More than eighty Capuchins became bishops, and about fifteen were promoted to archbishoprics. Many Capuchins persistently and successfully declined all ecclesiastical honors.

The state of the Capuchin branch to-day is, taking into consideration the circumstances of the times, highly creditable, and full of hope for the future. It comprises at present fifty-five provinces, with 565 convents and 166 hospices. The total number of Religious, on January 1, 1907, was 10,050. This it not as great a membership as in the year 1775, when in its most flourishing condition the Order numbered 31,157 members, distributed in sixty-four provinces. However, during the last years a slow but steady increase is noticeable; in 1888 there were only 7500, now the 10,000 mark is crossed again.

The number of priests is 4961, of whom 643 are missionaries in heathen countries, 1902 clerics are preparing for holy priesthood, whilst 3187 sanctify themselves as lay Brothers, of which number 255 assist the Fathers in the foreign missions. The members of the Order are of all nationalities; "out of

[15] Anal. Cap., 1886, p. 356.
[16] Heimbucher, *Die Orden der kath. Kirche*, i. 315.
[17] Anal. Cap., 1895, p. 313.

every tribe, and tongue, and people, and nation"[18] the Lord has called us, from every position in the world. "Next to the Jesuits perhaps no religious congregation has seen within its ranks so many persons of distinguished birth," Hurter states;[19] the Capuchin capuche has mingled with the ermine and the lawn of the stateliest courts in Europe in the heyday of their pride.

The Capuchin Missionary

The Middle Ages were above all ages of faith, piety, and enthusiasm. It was the age which organized the Crusades and built the Gothic cathedrals. It was the age of saints, when kings and emperors emulated the inhabitants of the cloister in the pursuit of Christian perfection; the saints, we dare say, were the heroes of the day.

The Middle Ages were also a time of social unrest, and among the people was found the strangest mixture of faith and vice. Happily, they listened to the voices of the saints, and improved and advanced in virtue by following their words and example; a deep and serious earnestness and zeal began to take root. The spirit of discontent with the prevailing conditions revealed itself, and several attempts at social reform were made. Deluded leaders even found numbers of adherents; but God's grace directed the minds of many toward one man, St. Francis of Assisi. St. Francis had started his religious life in a hermit's garb, yet his intention never had been to establish a community of hermits or a mere contemplative Order. His contemporary, Matthew of Paris (in Chronica Majora, written 1226), says: *"Beatus Franciscus.....perfectissime adhaesit Christo..."* *i. e.,* "The Blessed Francis most perfectly adhered to Christ imitating the life of the apostles and following in their footsteps." On the feast of St. Mathias the Apostle, February 24, 1209, he heard, at Mass, the commission which Our Lord gave to His apostles to preach the gospel; this impressed itself upon

[18] Apoc. v. 9.
[19] *Kirchenlexicon,* iv. 133.

him. Immediately after Mass he proceeded to ask for an explanation of that gospel; and having understood that Christ had really commanded them, without caring for the ordinary necessaries of human life, to go and preach the kingdom of God and penance, he, at once, rejoicing in his heart, exclaimed: *"Hoc est quod volo, hoc est quod quaero, hoc totis medullis cordis facere concupisco..."*[20] *i. e.*, "This I desire, this I seek for, this I yearn to do with all my energy." Without hesitation he fulfilled the advice of Our Lord most perfectly; he cast away the little he possessed and began to preach the kingdom of God with great fervor and enthusiasm.

On April 16, 1209, the first two companions joined him, and St. Bonaventure wrote, about fifty years later,[21] that the saint pointed out to them the apostolic life as the sole norm of life for themselves and for their future brethren. When their number had increased to eight, the holy man, again imitating Christ, sent them forth, two and two, to preach, saying: "Let us consider, my dearest brethren, our vocation: God has, most mercifully, called us not for our own salvation only, but for the benefit of many."[22] They returned with good and joyous tidings of their marvelous success.

Thus St. Francis had selected the active religious life for his Order. But the arch-enemy of the kingdom of God seemed to foresee the achievements of the new army of missionaries, and overwhelmed them with trials and temptations: "Is it not better to withdraw from the public and to pray in the solitude of the monastic cell?" was the tempting thought of St. Francis himself and of some of his brethren. St. Bonaventure (ch. 12) relates the spiritual struggle; it ended with the persuasion: Our vocation is to gain the souls for God, whilst Satan tries to snatch them for hell.

"Praeco sum Magni Regis," "I am the herald of the great king," St. Francis had said to the burglars in the woods; he had thereby well expressed the aim and destination of his

[20] Thomas a Celano, *legenda prima*, cp. 9.

[21] Leg. S. Franc.

[22] Leg. iii, Soc. cp. 8.

whole Order, which Pope Honorius III[23] spoke of in the following clear terms: *"....serendo semina verbi Dei, Apostolorum exemplo, diversas circumeant mansiones...."* *i. e.,* "imitating the example of the Apostles let them go forth among the people sowing the word of God." Leo XIII (Nov. 25, 1898) in a letter gave testimony that he entertained the same opinion of St. Francis and his followers: *"De B. Francisco patre deque alumnis ejus praestantissimis memoriae est proditum, se totos populo dedere et in salute publica operam ponere acri diligentia solitos,"*[24] *i. e.,* "it is handed down by tradition, that the blessed Father Francis and his most true followers sacrifice themselves totally for the people and with their whole energy labor for the people's spiritual welfare."

St. Francis brilliantly displayed his zeal for the salvation of souls in the year 1219; at the chapter he directed his brethren to France, Germany, Hungary, and Spain,[25] and traveled personally to Syria. There he received the news that his Order had gained the first missionary martyrs in Morocco (SS. Bernard, Peter, Accursius, Adjutus, and Otho), and in holy joy he exclaimed: "Now I verily know, that I have five Friars Minor" (*"Nunc scio vere, me habere quinque Fratres Minores"*).[26] It was the mind of our Father, St. Francis, that the vocation for real missionary-work is one of the highest degree of seraphic perfection, and it remains the *pars melior,* the more exalted aim of the Order up to our times, the one of which those canonized in the Order have never lost sight.

It is a well known fact, that Columbus belonged to the Third Order of St. Francis, and that the great discoverer of our continent, when a homeless and distressed wanderer, found shelter at the door of the Franciscan Convent Santa Maria de la Rabida; the Father Guardian there, Juan Perez de Marchena, strengthened and animated him in his plans, and so powerfully

[23] June 11, 1219; Wadding, ann. 1219, 28.

[24] Anal. Cap., 1898, 353.

[25] Jordanus, Chronica n. 3.

[26] Cf. Dilucidationes in Statutum Missionum, Fr.M.Cap., P. Antonin, 1893, p. 7.

aided him at the royal court of Spain, that he was ultimately enabled to realize his fondly-cherished idea. Pope Alexander VI by letter dated June 25, 1493[27] nominated the Franciscan Provincial, Bernard Boyl, first Vicar-Apostolic of the New World; but alas, the Spanish government sent another priest of the same name; Father Perez, however, actually accompanied Columbus on his second voyage by royal appointment as astronomer.[28] The worthy friend of Columbus and his companions were the first to exercise the ministry of the Catholic priesthood upon the shores of America. To describe the magnificent work done in the New World by the whole Order of St. Francis during the 400 years since the discovery, is not our intention at present.

The Capuchin reform has always faithfully followed the same path. *"Capuccinos Fratres merito valde diligimus.... quod in vinea Domini strenue laborant," i. e.,* "indeed, we love the Capuchin Friars much, because they work strenuously in the vineyard of the Lord," Pope Urban VIII stated June 18, 1633.

Toward the close of the eighteenth century the missions confided to the care of the Capuchins were in the most flourishing condition,[29] in proportion to the membership of the Order In 1782 the Order had 523 missionary stations, 225 in Europe, 44 in Asia, 26 in Africa, 228 in America, in charge of French, Spanish, Italian, and German Capuchins. Yet the anti-religious attitude adopted soon after by various governments and the general anti-Catholic spirit which gained headway, ruined the activity of the Order to such a degree, that for some time the situation seemed almost desperate. Help was at hand: the Capuchin missionary, Eugene de Rumelly, founded the mission-college of Lyons in France, and after being elected Minister-General of the whole Capuchin Order (1838) that of St. Fidelis, the Capuchin proto-martyr, at Rome. This was confirmed by the Propaganda, August 1, 1841. The Sacred Congregation

[27] Facsimile, Catholic Encyclopedia, vol. i, p. 412.
[28] Rec. of Am. Cath. Soc. of Phila., vol. x, p. 309.
[29] Anal. Cap., iii, p. 19.

issued special statutes for the same,[30] which are still in force. A storm swept over the Capuchin missions, when, in 1858, a decree of the Propaganda changed the method of their administration—a measure that had evil results, which were due to a wrong interpretation of this decree by some of the Fathers in the missions. In 1884 the missions were again subject to the Father-General. This change was due principally to the prudent and enthusiastic zeal of Fr. General Bernard Christen—elected 1884, re-elected 1896—and the personal exertions of the eminent Capuchin missionary William Cardinal Massaja. On August 20, 1887, Father-General promulgated the new *"Statutum pro Missionibus,"* extensive instructions on the way of conducting the missions, approved by the Propaganda August 17.[31]

In 1883 the Fr. General Aegidius a Cortona had established a special novitiate for our missions at Budjah, near the city of Smyrna in Asia Minor, for which a seraphic seminary was erected by our present Fr. General, at St. Stephano, near Constantinople. The seminary and novitiate together are now known as *"Institutum Apostolicum Orientis."*

By these means the Order is well prepared to meet with the exigencies of missionary work, and to be successful. On April 23, 1906, the Congregation of the Propaganda wrote: "Every year the report of the missions confided to the illustrious Order of the Capuchins becomes more worthy of attention and more consoling for this Congregation; . . . these pages reveal more and more the apostolic spirit of zeal and self-denial, which animates and guides the worthy sons of St. Francis among immense difficulties, so that they are able to obtain a rich harvest. Neither earthquake and pestilence in India, nor persecutions and obstinate indifference which the missionaries encounter here and there, have proved able to retard the salvation of souls nor to deter the missionaries from their apostolic ministry, as they reposed their confidence in the goodness of Almighty God, who will never desert His servants. . ."

[30] Sept. 3, 1841, Bullar. Cap. x. 100 ss.

[31] Anal. Cap., vol. iii, p. 257.

At present, January 1, 1907, the Order is in charge of the following missions:[32] in Europe, several districts of Turkey and Greece; in Asia, East India, Arabia, Persia, Syria, Asia Minor; in Africa, the country of the Galla negroes, Erythraea and the Seychelles Islands; in Australia, Borneo, the Caroline and Philippine Islands; in America, almost every state of South America, Porto Rico, and the Micmac Indian tribe in Canada.

The official table shows 866 Capuchins working in these districts, 609 of whom are priests; 1000 Sisters of various congregations assist the Capuchins; about three millions of Catholics live in our missions, dispersed among about 130 millions of heathens or heretics; 444 Catholic schools, sixty-six orphan asylums and forty-seven colleges are under our charge, which give instruction to 30,000 scholars. In 1891, when only 279 Capuchin Fathers with eighty-seven Brothers were charged with missionary work, a critic in the *"Stimmen aus Maria Laach"* (p. 127) remarked: "It may be justly asserted that, since the sixteenth century, the Order of Capuchins has occupied a conspicuous place in the missionary field of the Catholic Church... What an amount of labor, privations, and sacrifices is contained in the dry figures..." That is indeed true. And the field of labor is so wide, that we may well quote the saying of Jesus:[33] "The harvest indeed is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

When, in 1565, Menendez sailed from Cadiz, eleven Franciscan Fathers joined his strong fleet;[34] the result of that expedition was the foundation of St. Augustine in Florida, a city of which Bancroft says (I, 69): "It is by more than forty years the oldest town in the United States." The Capuchin Order was then in its infancy. When (1582) the Franciscan Fathers founded the second oldest city, Santa Fé in New Mexico, but nine years had elapsed since the Capuchins were permitted to spread beyond the limits of Italy. Finally, in 1617, the

[32] Anal. Cap., 1907, p. 80.
[33] Matt. ix. 37, 38.
[34] Shea, Col. Days, p. 135.

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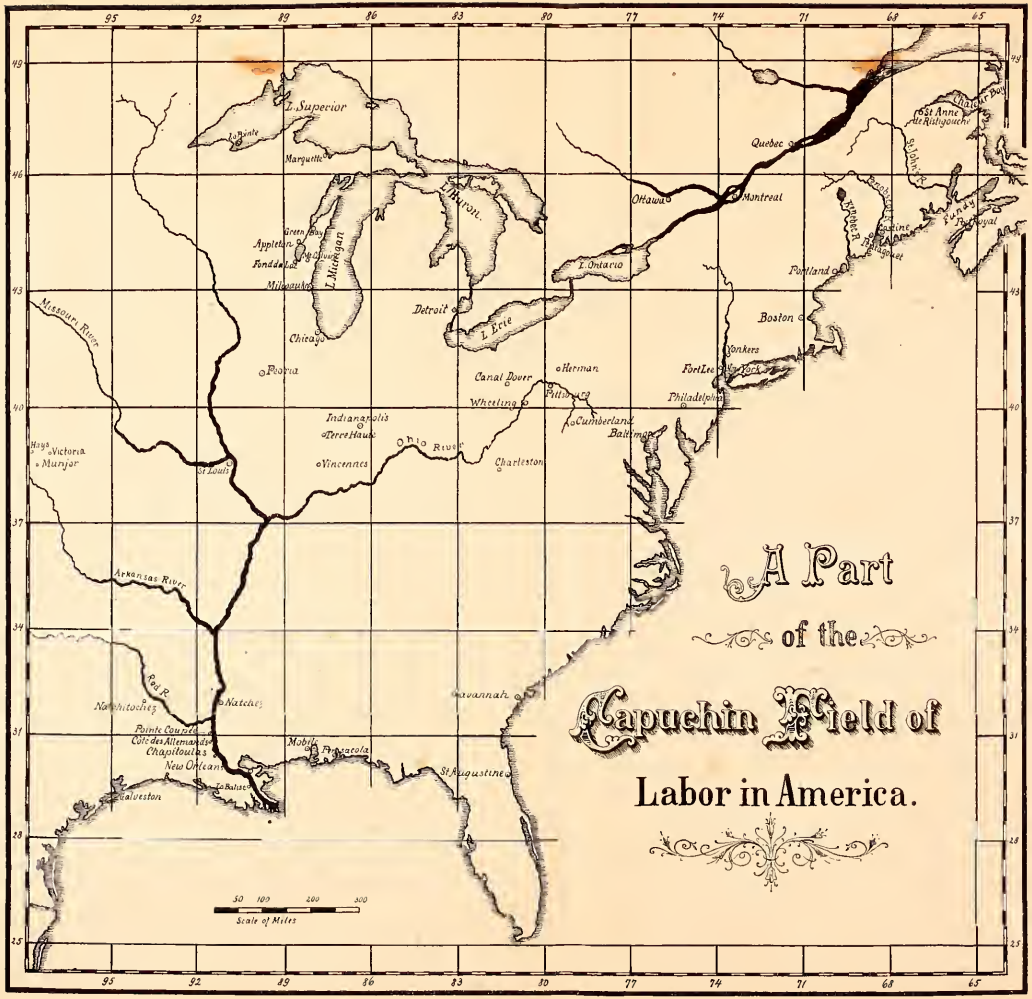
A Part
of the
Capuchin Field of
Labor in America.
L. Superior
Marquette
Quebec
Montreal
Ottawa
L. Huron
L. Michigan
L. Ontario
L. Erie
Detroit
Chicago
Boston
Portland
Missouri River
Ohio River
Arkansas River
St. Louis
Vincennes
Charleston
Mobile
Pensacola
New Orleans
St. Augustine
Savannah
Galveston
Natchez
Scale of Miles

Pope gave to our Order a constitution, and a few years later we find the first Capuchins on American soil, and witness also these youngest sons of St. Francis shedding their blood side by side with other Religious Orders. Since then the Capuchin branch has not ceased to labor faithfully in America, and our own days bear witness of this.

The work performed by the Capuchin Order in the New World is not, strictly speaking, missionary work; there exist several regularly established provinces, custodies, etc., all of which will be spoken of hereafter.

A glance at the map shows us three sections of Indies, and South America; of these three we shall speak in three sections: I. Section, North America; II. Section, Central America and the West Indies; III. Section, South America.

PART I

North America

Chapter I. French Capuchin Pioneers in Acadia (1630).

Chapter II. French and Spanish Capuchins in Louisiana (1720-1803).

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CHAPTER I

French Capuchin Pioneers in Acadia (1630)

"This is the forest primeval," the country of Evangeline, to which we invite the kind reader. Sad is the tale of Longfellow, sad is also our tale of the fate of the Capuchins in Acadia; but glorious, in both instances, is the moral strength and immovable virtue of the Catholic heroes.

The noble Samuel de Champlain, governor of New France, had explored Acadia in 1604. It comprised the provinces of New Brunswick and Nova Scotia in the present Dominion of Canada, and the American State of Maine, and extended from Chaleur Bay on the northern shore of New Brunswick to the river Kennebec in Maine. The center of the French colony which settled there was Port-Royal, called in our days Annapolis, on the Bay of Fundy, but bearing at that time the name *"la baie française."* In the beginning Jesuit Fathers had been there, and it is interesting to read Father Biard's, S.J., description of a part of that country: "the soil is rich, the port and harbor near the mouth of the Penobscot are fine, and several rivers, broad and pleasant, which abound in fish, empty there."[35] This was in 1610. "A rude field of mingled toil and woe," the mission was styled later on; affairs did not prosper. The Jesuits left Port Royal 1613, and began a new settlement on the Penobscot. It lived but four months. In cruel and barbarous fashion the infamous freebooter, Argall, from Virginia, surprised the mission, swooped down upon it, and left it a ruin.[36] The historian Raynal reports[37] that, in 1626, there were just three miserable villages, surrounded by palisades, of about fifty inhabitants each in Acadia.

But immigration to the New World increased; English Puritans flocked in great numbers to New England, and there-

[35] The Jesuit Relations and Allied Documents, edited by R. G. Thwaites, vol. iii, p. 271.

[36] Hist. Records and Studies, U. S. C. Hist. Soc., 1904, p. 366.

[37] Histoire des établiss. des Europ. vi, 15.

fore the Papal Nuncio of Belgium advised the Propaganda to provide for New France. Thereupon the Propaganda, November 22, 1630, ordained, that the Procurator-General of our Order, together with the Capuchin Fr. Joseph at Paris, should organize a Capuchin mission in Acadia, "to prevent the progress of Puritanism and to strengthen the deserted Catholic settlers."

This Fr. Joseph, of the noble family du Tremblay, was a man of great activity and prudence. Cardinal Richelieu, the powerful prime-minister and in reality the ruler of France at that period, called him "his right hand," and the wits of the day surnamed the Capuchin "The Gray Eminence," *"L'Eminence Grise."*[38] The Bullarium Capuccinorum (v. 50, ss.) contains a very complete narrative of the life of this excellent Capuchin and states that he deserves to be called "the founder of the Capuchin missions in the Orient and in Canada." He came very near being an "Eminence" more than by surname, as King Louis XIII of France presented his name for promotion to the Cardinalate, June 6, 1636. The Vatican objected on the ground that the Capuchin Order already had a Cardinal in the person of the Pope's own brother, Antonio Barberini. Louis XIII repeated his petition, but Fr. Joseph died Dec. 18, 1638. Cardinal Richelieu wrote the following epitaph for his friend:

Aeternæ memoriæ
R. P. Joseph Parisini Le Clerc Capuccini.
Hic jacet, cujus virtus nunquam jacebit,
Qui, ut jugum Domini ab adolescentia portaret,
Nobilis prosapiae titulos et opes,
Invitis Parentibus reliquit,
In pauperrimo Ordine pauperrimus semper extitit,
Ecclesiam scriptis et concionibus illustravit,
Provincialis officio in Ordine,
Tam sancte quam prudenter functus,
Ad publica negotia, ita disponente Deo,
A Christianissimo Ludovico vere Justo Vocatus,

[38] Cantu, *Allg. Weltgeschichte*, vol. ii, p. 27.

Quo munere Deo, Regi et Patriae,
Fideliter inserviens
Summi ingenii prudentiam et curam
Cum Seraphica devotione, et mira Spiritus
Tranquillitate composuit.
Integram promissae regulae observantiam,
A tribus licet Summis Pontificibus
Pro totius Ecclesiae bono legitime dispensatus,
Ad ultimum vitae retinuit;
Haeresim consiliis et Missionibus in Gallia
Et Anglia oppugnavit;
Orientis Christianos erexit,
Inter curiae delicias et opes austerus et pauper,
Vixit et mortuus est
Cardinalis designatus
XIV. Kal. Jan.
An. Dom. MDCXXXVIII.

Cardinal Bentivoglio appointed Fr. Joseph and Fr. Leonard prefects of the first Capuchin North-American Mission, May 31, 1632, and the Fathers of the Parisian Province, after some hesitation, fearing to arouse the ill-feelings of the Recollects (another branch of the Franciscan Order), finally were commissioned to provide for Acadia. Their first impression of the country is disclosed in a letter of Fr. Ivo: "*...un pays désert, stérile, ou les hommes sont aussi sauvages que les bêtes, et qui n'ont aucune pratique de réligion,*" *i. e.*, "a barren wilderness, where the inhabitants are as savage as animals and have no religious practices."

On July 4, 1632, the first three Capuchins sailed from Auray in France on Razilly's vessel "*L'Espérance en Dieu*" (*i. e.*, Hope in God), together with several French colonists. Three more Capuchins followed on a second vessel on the same day. In August they landed in Acadia and selected Port Royal as mission-center. The commander Razilly died a few years after, and was succeeded by Charles de Menou, Seigneur d'Aulnay de Chanisay, as governor of Acadia. The latter

brought numerous French settlers to his province. As already stated above, Port Royal with the old Fort Pontrincourt was the center of the colony; two other more important points were the settlement Pentagouet with the Fort de St. Pierre, near the mouth of the Penobscot River, in Maine, and the post on the river St. John. The French colonists were principally fishermen; many came from France regularly for the summer months and returned in autumn with a rich booty of codfish. Razilly and d'Aulnay based their colonization on Christianity, and attained thereby the happiest results. The conversion of the Indians on one hand, the preservation of faith and morality among the French on the other, were the chief aims of the missionaries. A report of the Capuchin Superior, Ignatius, 1656, to the Roman Congregation of the Propaganda—printed as appendix to the official documents of the Canadian government, in 1904—a pamphlet "Port Royal en 1650" by the Capuchin Father Candidus, published 1906, and "Storia delle Missioni dei Capuccini," by P. Rocco da Cesinale,[39] form the principal sources from which I derive my material for this chapter. These documents mention the following Parisian Capuchins in Acadia:

Fathers, P. Arsenius de Paris, 1636-1641; P. Pacificus de Provins, 1641; P. Francis de Cumières; P. Ignatius de Paris, 1641-1652; P. Leonard de Chartres, † 1654; P. Leonard d'Auxerre, 1643-1649, and P. Paschal d'Auxerre, till 1652, both sons of Madame de Brice d'Auxerre; P. Bernardin de Crépy, till 1654; P. Gabriel de Joinsville, till 1652; P. Cosmas de Mentes, till 1652; P. Balthasar de Paris, 1648-1654, again in 1656, with one companion; P. Vincent; P. John Louis; P. Ivo de Paris, till 1654; P. Joseph d'Angers, till 1667; P. Augustin de Pontoise, till 1655.

Lay Brothers, Elzear de St. Florentin, till 1655; Felix de Rheims, till 1655; Felix de Troyes, till 1652; Jean de Troyes, till 1654; François M. de Paris, till 1654; Didacus de Liesse, 1637-1652.

Father Arsenius had, before, been missionary in South

[39] Tom. iii, p. 673 ff.

America; for five years he acted as Superior at Port Royal, then returned to Paris, where he died June 20, 1645, having lived and worked as a pious son of St. Francis forty-six years of his long life. P. Pacificus de Provins was a missionary of experience; Syria and Persia, previously, had been his field of labor. *"Uomo di zelo e di molto senno pratico,"* "a zealous and very practical man" his Italian biographer styles him. He was appointed prefect of the Acadian mission by the Propaganda, July 2, 1641; the decree honors him as *"Antiquus Orientis Missionarius."* Three years later, May 27, 1644, he reports that there was little hope for the extension of the mission toward the south, where, in 1632, Lord Baltimore had founded the Maryland colony. May 7, 1646, Fr. Pacificus again was mentioned at the meeting of the Propaganda, having sent a companion back to France with one of the aborigines; the latter, after being well instructed, was solemnly baptized, and named after the king, Louis, by the express desire of the queen-mother. The Indian accompanied a new Superior to his native land. In 1649 Fr. Pacificus was sent on visitation to the West Indies, where the Capuchins had also established themselves, as we shall see in another chapter, and there he died.[40]

As already intimated, in 1646, a new Superior or rather an Apostolic-Visitor arrived, to make a thorough investigation of the state of the mission, Fr. Archangelus de Luynes, Guardian of the Capuchin convent at Noyon in France. Raphael de Dieppe praises his unusual learning: he had been missionary at Constantinople, and had mastered the three difficult languages Greek, Arabian, and Hebrew; in France as well as in foreign countries he had labored very successfully for the salvation of souls; his fervent words were supported by an exemplary life; he lost his life whilst returning from Acadia, in an accident near the coast of France, Jan. 5, 1649, in his sixty-first year, *"affranto da fatiche, carico di meriti,"* "worn out by fatigues, loaded with merits."[41]

[40] Cf. Migne, Dict. de biogr.
[41] Bibl. Script. Ord. 220.

The next Prefect of the Mission was Fr. Leonard de Chartres, known, since his entrance into the novitiate (Dec. 17, 1616) as a great lover of silence, but renowned, at the same time, as an eloquent orator throughout France. The *Eloges Historiques,* No. 56, relate, that he was killed by an Indian at the baptism of a child, July 14, 1649; this, however, according to the express statement of the official report of 1656 and the Bullarium Ordinis,[42] must be corrected. Fr. Leonard, severely wounded at the baptism of a dying infant on the above date, fled, and recovered; but in 1654 the Puritans murdered the zealous missionary, not far from Port Royal in Acadia. He is the first Capuchin who shed his blood for his faith on the North American continent.

The Fathers and Brothers labored in Acadia with such admirable success, that as early as 1634 Governor Razilly reported to Cardinal Richelieu and the Capuchin Prefect:[43] "The Capuchin missionaries have guided us so well by their examples, that by the grace of God, vice is not found in our settlement; since I have been here, I have had no cause for punishment; ...the savages obey all the laws one may impose upon them, divine and human..." The Indians of Acadia were the Micmacs, or Abnakis. Throughout the past centuries they have retained the memory of the Black-Robe, *i. e.,* the Jesuit, so called on account of the black cassock he always wears, and the Bare-Foot, on account of the Capuchin custom of going barefooted. When in 1894 the Capuchins re-entered that mission in the Micmac reservation, this tradition was still alive. In autumn the Capuchins followed the Indians into their winter retreats, into "the forest primeval," where they lived with them *"a la sylvatique,"* the Indian life of privation and austerity. But in the summer months they gathered more around the stations. Besides the three posts mentioned above, Capuchins were stationed at Nepigigouit and at a second St. Pierre, both near Chaleur Bay. A chapel was dedicated to our Lady of Good Hope near the mouth of the Penobscot, as we conclude

[42] v. 28; instead of "Candia" read "Canada."

[43] Moreau, *Histoire de l'Acadie française.*

from the inscription of a copper-plate, found near the present city of Castine, Hancock Co., Maine, in 1863.

1648. 8. Jun. F.
Leo. Parisin.
Capuc. Miss.
posui hoc fu-
ndtm in hnr-
em nrae dmae
sanctae spei.

If we supply the abbreviations, it reads: 1648. 8. junii Frater Leonardus, Parisinus Capuccinus missionarius, posui hoc fundamentum in honorem nostrae dominae sanctae spei. Translated into English: "June 8. 1648, I Father Leonard, a Parisian Capuchin Missionary, have laid this foundation in honor of Our Lady of Holy Hope."[44] This chapel was not, however, the first one in the place, as the report of the Propaganda dated July 19, 1633, mentions two Capuchin mission-stations: Port-Royal, and Port St. Marie near the borders of the English colony, but yet in New France; the church of the Blessed Virgin there was undoubtedly the first Capuchin church within the present United States, having been built either in 1632 or in 1633.

The principal station was Port Royal. There was a large church at Port Royal, built of logs; the outer walls were beautifully decorated with evergreens and other plants, the interior was simple, but love for the temple of the Almighty and zeal for His house gave rise to artistic decorations with flowers and leaves at least during the season. But the finest decoration, beyond doubt, was the piety of the faithful. The family of the Governor set the best example. The French as well as the savages frequented the sacraments. "The ceremonies were earnest, touching, unctuous, because these people were Christians indeed." They all joined in singing, and "though the details were often less harmonious," writes the Superior P. Ignatius,[45] yet the effect of the singing of the entire congregation was grand and impressive.

[44] Annal. Francis., June 1865, p. 645.

[45] Rameau, *Une Colonie féodale.*

Father Charlevoix, the noted Jesuit historian, tells us of his own visit to the Capuchins on the river Kennebec,[46] and speaks of a Jesuit establishment within the Capuchin district. When Father Gabriel Druillettes, S.J., was removed by his Superiors, the Capuchins successfully applied for his return. He visited the Capuchins, who received him with great joy and cordiality, as the report says. From the beginning, as stated before, ever since Champlain's time, Jesuits and Recollects were also employed in the vast region, and at the arrival of the Capuchins the French commandant Razilly assigned to each Order a certain district. Fr. Druillettes' visit took place about 1646.

A special feature of the mission was the school at Port Royal, called according to the custom of the times *"Séminaire,"* a boarding school in two departments, male and female. The boys were instructed by Capuchin Fathers and Brothers, the girls had, besides, some female instructors and a directress. The number of boy boarders was about thirty, all Indians, whilst many more, both French and Indians, were simply day-scholars; some were preparing for Baptism, others were already baptized. Several of the Capuchin Brothers, having acquired more than an ordinary knowledge of the Abnaki dialect, are especially mentioned in the reports as instruments of Divine Providence for the conversion of many by their clear and natural catechetical instructions and their exemplary lives. The only fixed income of these two schools was a small yearly sum donated by Cardinal Richelieu; Governor d'Aulnay contributed largely from his own resources. In February 1647 he reports to King Louis the admirable results of the school and of the entire mission.[47] He was a model officer; we have already spoken of his piety; the Indians and the colonists alike respected and loved him, not only as a kind master, but also as a powerful and reliable friend. Acadia then, indeed, was the "home of the happy!"

Yet, "naught but tradition remains of the beautiful village

[46] *Histoire de la Nouvelle France*, ii. 202.
[47] *Collect. de manuscrits*, Quebec, p. 120.

of Grand-Pré," we quote again from Longfellow; and not of that little village alone, but also of the whole mission. On May 24, 1650, Governor d'Aulnay perished by an accident to his boat. The English who had colonized Massachusetts, with Boston, its Puritan center, had always looked upon Acadia's happiness with envious eyes, ready to snatch it from France, partly from political, partly from religious motives. Meanwhile a fanatical party in England had successfully started a rebellion; King Charles I was beheaded, and Cromwell's "Army of the Saints" renewed the days of terror for Catholics in the English dominions. The death of d'Aulnay deprived Acadia of its best defense; other Frenchmen, who above all had in view the accumulation of riches, and who hated the missionaries as the censors of their avaricious and immoral methods, soon gained power and control, and, faithless to God as well as to their country, they delivered Acadia into the hands of the English. The merchant Le Borgne was the principal traitor. In 1652 he had imprisoned Madame de Brice, the directress of the female school, mother of two Capuchins; the same cruel treatment was awarded to Fathers Cosmas and Gabriel, the most experienced of all the missionaries, as their Superior, Ignatius, reports. For five months Le Borgne held them in prison, then they were brought upon a ship destined for France. Father Ignatius foresaw what would follow, appointed Father Leonard de Chartres his successor, and sailed for France in the same year, for the purpose of securing aid at the French court; later on he tried in vain to return. Father Paschal and the two Brothers Didacus and Felix de Troyes accompanied him. In 1654 the mission came to an end. The English, owing to the treachery of some Frenchmen, easily gained possession of the posts, and expelled therefrom almost all the French, as they did a hundred years later, at the time of Evangeline. They insisted that all Catholic priests should go; Father Leonard de Chartres, the Capuchin Superior, was killed by them in 1654. His companion, Father Ivo, with the Brothers Jean and François, were forced to leave Port Royal, which was now without any mission-

aries. Father Bernardin, at St. Pierre in the present State of Maine, was carried to England; he was especially hated by the Puritans on account of his success in his labors; Cromwell, however, sent him to France. P. Balthasar at Nepigigouit, near Chaleur Bay, had already left for Paris on a mission to report the state of affairs, and to arrange some method of aiding the afflicted country. During the six years of his stay in Acadia he had acquired such a knowledge of the Abnaki dialect, that he spoke it as well as French; "he converted more Indians than any other Father," his Superior states, who styles him "praiseworthy," extolling his zeal: "it is impossible to describe the privations and hardships he endured..." In 1655 this Father embarked to return from France to his beloved Indians; but a fierce storm drove the ship out of her course, and he barely saved his life; nevertheless, in the spring of 1656, he set out again with another Father, whose name is not given; what was the fate of the two in a wild country, ruled by their enemies, is not told in history; they reached Acadia, that is all we know. The last Capuchin whose name we find in our researches on Acadia, was Fr. Joseph d'Angers, a friend of the renowned Parisian Fr. Joseph of Paris, who died in the midst of his Abnaki Indians March 17, 1667.[48]

Father Augustin and the Brothers Felix de Reims and Elzear had first remained in the northern post of St. Pierre. This Brother Elzear is also praised by his Superior; he had acquired a good knowledge of the Indian dialect, and during the nine or ten years he spent in the present State of Maine, "by his virtue and very Christian conversations, had prepared many for the Faith, and by his effective simplicity had converted many." In 1655, however, destitute of all necessaries of life, the three were compelled to leave for France.

Rev. Jos. M. Woods, S.J.,[49] in his report of the Jesuit mission of the same period, a little farther south, states: "By the close of 1646 not a priest was left in the province of

[48] *Abrégé de l'hist. des ill. Capucins*, manuscript in National Library at Paris.

[49] Historical Records and Studies, U. S. C. Hist. Soc., 1904, p. 363.

Maryland. Persecuted, proscribed, hunted, arrested, banished by the rebellion of Claiborne and bigoted ingratitude, the founders of Catholicity in Maryland....had to forego their work...." In 1656 Father Ignatius wrote the memorial from which we gather many of the above facts. His own zeal was remarkable; he asks and begs to be sent back to the Indians, who, he fears, will fall away, and to the French, who equally need spiritual assistance. He advises to send back, at once, besides himself and his associates Father Gabriel and the surviving Father Leonard, the Brothers Felix de Troyes and either Elzear or François, as they were best acquainted with the Abnaki dialect. Political motives, however, prevented any successful effort on the part of the king of France. Shea[50] remarks, that Spain provided for the future of Catholicity even in her lost provinces, and that this care contrasts favorably with the negligence of the French court, which seems to have done nothing for its former subjects who passed under the English sway, not even after the American Revolution would have made this easy. Finally God permitted France to lose all her North American possessions.

On February 21, 1650, the Procurator of our Order presented to the Propaganda a petition, in which he asks the Sacred Congregation for permission to send six Capuchins of the Parisian Province to New England, or to Virginia (*"instituendi missionem in Nova Anglia seu Virginia"*). To understand the situation we must recall the fact that at that time, till 1664, New Netherland was a Dutch possession, with New Amsterdam (now New York) as capital; New England comprised the country north of the Dutch district; Virginia was another English colony further south.

The answer of the Congregation was in the affirmative (*"benigne annuit..."*). However, during Cromwell's rule, nothing could be done; but as soon as the storm had spent its force, in 1671, the French nuncio made the request that the Capuchins evangelize Florida. It seems to have been intended that the Capuchins of the Antilles Islands should be

[50] Life and Times of Archb. Carroll, p. 550.

charged with the care of Florida also, they being the nearest. But as we shall see in another chapter, their number was insufficient even for those islands.

Thus Acadia remained the first and only field of labor of the Capuchins on the North American continent, and partly within the United States, during the seventeenth century.

"Still stands the forest primeval; but under the shade of its branches
Dwells another race, with other customs and language."

Yet not so far away is the mission of St. Anne de Restigouche, near where the Matapedia River empties into Chaleur Bay, in the present county of Bonaventure, Province of Quebec; Capuchin Fathers returned to this Abnaki mission in 1894. *L'amour est un vrai recommenceur.*

CHAPTER II

The French and Spanish Capuchins in Louisiana in the Eighteenth Century.

The diocese of Quebec in Colonial days embraced well nigh all the immense American territory under the French dominion. The Venerable Servant of God (September 29, 1890) François de Laval de Montmorency, first bishop since October 1, 1674, had resigned in 1688, and Jean Baptiste de la Croix de la Chevrière de St. Vallier had become his successor. On account of the vastness of the territory under his jurisdiction, Bishop Laval adopted the custom of appointing some missionary as vicar-general of this or that part of his diocese; on July 21, 1663, he appointed the Jesuit Father Claude Jean Allouez vicar-general of the mission in the west, confiding in his "piety, purity of life, and ability."[51] Bishop Saint-Vallier asked for a coadjutor and the Capuchin Louis François Duplessis de Mornay was appointed in February 1713, by Pope Clement XI.[52] De Mornay was born of high nobility,

[51] Archiv. of Quebec, A. 166.
[52] Bullar. Cap. v. 25; i. 153.

and yet to the surprise of all joined the humble Capuchin Order. As a Religious he distinguished himself by singular piety and strict observance of the Rule, and consequently was soon appointed guardian and elected definitor. His life was blameless and attracted admiration, whereupon King Louis XIV of France named him as bishop of Eumenia, *i. p. i.*, and irrevocable coadjutor of Quebec. "Wisely and with universal approval he had performed the duties of his Order;" as a bishop, he was equally conscientious, and if we are told that he did not take his residence at Quebec, we must not forget that at those times it was just as easy to go from Paris to New Orleans as from Quebec. He was the sixth Capuchin who became bishop and was consecrated in one of the Capuchin churches of Paris, April 22, 1714. At the death of St. Vallier (December 26, 1727) De Mornay succeeded him, but resigned, being already seventy years old, September 12, 1733, and died eight years later. His epitaph reads:

Illustris. et Reverendissimus Dominus
Fr. Ludovicus Franciscus de Mornay
Quebecensis Episcopus
Multoties in Ordine Capucinorum
Guardianus et definitor
A Rege Ludovico Magno
Nominatus Episcopus anno MDCCXIII
Piorum praesidium
Sanae morum doctrinae, et disciplinae
Tutor et Vindex
utramque verbis et exemplis
strenue defendit.
Per annos 28 grave Episcopatus jugum
fortiter et sollicite portavit.
Singulari morum integritate conspicuus
aequabile vitae tenore sibi constans
nec prosperis elatus nec depressus adversis.
In victu et cultu simplex
recti et veri tenax

assiduus et fervens in oratione
annos aeternos semper in mente habuit
dierum bonorumque operum plenus
obiit die 28. Nov. anni 1741,
aetatis suae 78.

St. Vallier appointed De Mornay vicar-general of that portion of his immense diocese then called Louisiana. In 1717 the "Company of the West" was established for the cultivation and government of Louisiana. Somewhat later it applied to De Mornay for missionaries and the vicar-general called on his fellow-Religious, the Capuchins of the Champagne province, for help. The piety and zeal of these French Capuchins is most highly praised by the compiler of our Bullarium. Making use of the words of Jacob de Vitry he writes (V. 202): "...day and night they unceasingly devote themselves to the divine praises and to the preaching of the word of God... Traversing towns and cities, enduring hunger and thirst, they as the salt of the earth season the nourishment of salvation and silence the clamors of the flesh;...as the light of the world they enlighten and guide many to the science of truth..." Such were the men De Mornay sent to North America.

In 1720 the first Capuchins arrived in Louisiana; January 18, 1721, the Capuchin Jean Mathieu signs himself in the registers as curate (*curé*) of Mobile, in the present State of Alabama, which registers are still preserved there. Since De Mornay, for some reason, remained in France, he appointed Mathieu his vicar in Louisiana. The following notes we take from the Bullarium, Cap. VII, 328-330, and from *"Mémoire concernant l'Eglise de la Louisiane, 1722-1728."* This memoire, preserved in the archives of the ministry of the Navy at Paris,[53] was published by Gabriel Gravier at Paris, in 1872, appended to Madel. Hachard's letters, under the title *"Relation du voyage des Dames Réligieuses Ursulines de Rouen..."*

On May 16, 1722, by order of the Government, with the consent of the ordinary, Louisiana was divided into three

[53] Am. Cath. Hist. Researches, 1905, p. 124.

religious jurisdictions. The country west of the Mississippi up to the mouth of the Ohio River was entrusted to the Capuchins, the country opposite to the Carmelites, the country north, on both sides of the Mississippi, to the Jesuits. The Religious Superiors were to act as vicars-general in their respective districts. In December 1722 the Carmelites returned to France, and the Capuchins were placed in charge of their district also; on December 19 the Company ordained that besides a more spacious monastery at New Orleans, one for four Religious and a church should be built at Mobile. On June 27, 1725, several ordinations in favor of the Capuchins were again repeated or rather approved with the express intention to induce the Capuchins to supply all the stations. However, their number was inadequate and could not be sufficiently increased from France, while on the other hand the stations near the mouth of the Mississippi were numerous and populous; consequently the Capuchin district was successively reduced, and February 20, 1726, only the care of the French posts was left to them, whilst the Jesuits were charged with the spiritual direction of the savages. Some exceptions, however, were made: the Capuchin Theodore remaining with the Chapitoulas, Father Maximin with the Natchitoches and Father Philibert with the Natchez. This Father Philibert was a man of extraordinary piety and zeal according to one of the *"Lettres Edifiantes"* written by the Jesuit Fr. Mathurin Le Petit, Superior of the Jesuits in New Orleans; he smoothed all difficulties that naturally arise when two religious Orders have the same field of labor. An example of their harmonious activity is the following: On July 17, 1734, the first convent of religious women within the United States was solemnly opened, on which occasion the Capuchin Father Philibert carried the Blessed Sacrament in the procession, whilst the Jesuit Superior Le Petit preached the sermon.[54]

The records of the succeeding years are little known. A Capuchin, John François, signs as *curé* of Mobile from 1736 till 1755 with little interruption; another, Anselm, erected an oratory and blessed the bells at Pointe Coupée in the spring of

[54] Colonial Days, p. 570.

1738; a Father Mathias was vicar-general from 1734-1739. On April 9, 1741, De Pontbriant became bishop of Quebec, and he transferred the higher authority of jurisdiction from the Capuchins to the Jesuits in 1750. About this year a Father Charles was active at New Orleans. A report of the missions[55] gives the following statement in regard to the Capuchin stations:

New Orleans, 600 families; La Mobile, 60; Les Appalaches, 30; La Balize, 6; Les Allemands, a place where, as the name already intimates, Germans had settled, 200; Pointe Coupée, 100; Natchez, 6; Natchitoches, 50; it is added that there exist three more stations, the names of which are not given.

About this time (1750) a Father Hilaire was Capuchin Superior; a note added by an official of the Propaganda to the *"Mémoire abrégé sur les Missions de la colonie nommée Louisiane,"* by the Jesuit Philibert Francis Watrin,[56] styles him "a man of great vivacity, incapable of wavering once he is resolved to do something." He disliked the humiliation of his Order extremely, and unhappily opposed the decree of the bishop. The cause was referred to Rome, and was still pending when the suppression of the venerable Society of Jesus terminated the dispute, styled by some writers "the Jesuit and Capuchin War." Concerning the relations between the two Orders we shall now hear the same Jesuit, Watrin. He wrote his "Memoire" by request of the Cardinal-Prefect of the Propaganda, probably after his return to Rome, about 1765, and the Rev. H. Van der Sanden, chancellor of the archdiocese of St. Louis, discovered it in the archives of the Propaganda. Father Watrin had spent thirty years in Louisiana, and, consequently, is a competent witness. He styles the Capuchin mission the principal one in Louisiana. At New Orleans, he says, "which then had about 4000 inhabitants, the two Capuchins since the departure of the Jesuits are kept very busy": two hospitals, the Ursuline convent with the orphan asylum, and the faithful, including many

[55] Bullar., vii. 329.

[56] Am. Cath. Hist. Researches, 1900, p. 89 ff.

troops and slaves, have to be cared for. The Capuchin P. Barnabé is in charge of La Cote des Allemands and "takes great care of it." Another, P. Iréné, is pastor of the "large parish" at La Pointe Coupée; "when the Jesuits were gradually recalled they passed by this post; Father Iréné welcomed them and treated them as if they had been his brothers." So far this memorandum. We may add[57] that the Capuchins at New Orleans also received the banished Jesuits with every mark of sympathy, and obtained a house adjoining their own to shelter them; in gratitude the books which had been left to the Jesuits, and which formed a little library, were given by them to the Capuchins. In 1761 and the following years the Jesuits were forced to leave, having been suppressed by the French government, and finally also by Clement XIV, in 1773, under strong pressure from several European powers. The only Jesuit who decided to stay at his post, Vincennes, in the country of the Illinois Indians, was the old and venerable Father Sebastian Louis Meurin; as no Jesuit Superior remained, he had to place himself under obedience to the Capuchin Superior at New Orleans. Nine or ten Capuchins and several other Fathers were the only priests in all Louisiana after the departure of the Jesuits. Other extraordinary events increased the troubles: Bishop de Pontbriant died June 8, 1760, and for six years Quebec had no bishop: March 16, 1766, Jean Olivier Briand became Pontbriant's successor, and ruled till 1794. But under his reign the diocese underwent many changes and great reductions, owing to the political development of America. The English seized Quebec in 1759, Montreal in 1760, and gradually all Canada; the neighborhood of New Orleans and all the country west of the Mississippi came under the Spanish rule, the rest under the English, in 1763.

To this time Florida, as far we know, had not been visited by the French Capuchins, being Spanish territory. For a short time it fell under English sway, but in 1783 the Spanish again took possession of it, and in 1810 Florida was occupied by the United States. Old Louisiana was again made a French

[57] Shea, Colonial Days, p. 590.

province, October 1, 1800, but on December 20, 1803, it was ceded to the United States.

But let us return to the year 1765. The change of government and the arrival of Spanish settlers and officials made a change of missionaries desirable in that territory. Therefore, on March 5, 1766, the first three Spanish Capuchins arrived in New Orleans. The consequence of this was, that a difficulty arose between the French and Spanish Capuchins, increased by the unwarranted meddling of the government.[58] The French provincial asked for directions at Rome, April 14, 1766 (Archives of Propag.), and, gradually, the French Fathers left. Two or three, however, remained, as they had adopted a mode of life which they knew could not be continued under the watchful eyes of their Superiors at home; they had lost the virtue of obedience, the mainstay of monastic discipline; in consequence negligence had begun to supplant zeal, and God's blessing had ceased to make their labors as fruitful as elsewhere, where union with Rome was maintained and monastic discipline was enforced by lawful Religious Superiors.

In 1772 the bishop of Santiago de Cuba, who exercised jurisdiction over New Orleans also, sent Father Cyril with four other Spanish Capuchins, Francis, Angel, Louis and Aleman, to New Orleans. Father Cyril, of the noble Spanish family of Sieni, was born at Barcelona in 1730; being a Religious of eminent piety he was appointed vicar-general by the bishop, and upon the presentation of King Charles III was appointed bishop of Tricala, *i. p. i.*, by Pope Pius VI, June 25, 1784.[59] There were, then, eight Spanish Capuchins at New Orleans. Father Cyril was a man faithful to his rule and to his priestly duties, and at once undertook to remedy abuses though he met with very great opposition, the people having been industriously filled with prejudices against the Spanish Fathers. Nevertheless some good was achieved: curates were appointed for the parishes, instructions and sermons delivered according to the precepts of the Church, etc. But the population hated these

[58] Shea, Life and Times of Archb. Carroll, p. 540 ss.

[59] Bullar., Cap. ix, 267.

sermons, and was unwilling to frequent the sacraments, to observe the ecclesiastical fasts, in one word, to change their un-Catholic way of living. One party, however, hailed with delight the arrival of Father Cyril—the community of the Ursulines, whose director he had been appointed. The Spanish government preferred to side with the enemies of Catholic life. Yet in their parishes, outside of New Orleans, the priests appointed by the vicar-general, Father Cyril, worked with some success. Father Valentine (1774) took steps to provide for the erection of a suitable church at St. Louis, and blessed a bell for the old poor chapel, erected by the venerable pioneer Father Gibault, about 1770. The new church, also a wooden structure, sixty by thirty feet, was blessed in 1776, the Capuchin Bernard being in charge. At Iberville, near the present city of Galveston, Texas, a new station had been founded, where Father Angel opened the registers of St. Gabriel's, in 1773. He was also in charge of the new chapel of St. Bernard at Manchac, the present site of Galveston. In all, as we gather from the various notes, the district of New Orleans had five priests, and the following stations, each had one priest: Cote des Allemands, Terre aux Boeufs, Bonnet Carré, Natchez, Natchitoches, Chapitoulas, St. Louis, St. Geneviève, Mobile, St. Jacques, etc. We have tried to compile a table of these points with their respective pastors, which, although incomplete, may serve as a help to the reader. The duration of the administration of each Father could not in each instance be ascertained precisely. Mention is made of two Fathers who were called Bernard: one being of Spanish (Sp.), the other of German (G.) descent. This German Father we meet first at Iberville, in 1790; he was born at Limbach (Limpach?), and there is a city by that name in Saxony. This Father Bernard, as we shall see later on, was, however, not the first German Capuchin within the present United States. He died suddenly at Pointe Coupée, in 1796, and was buried there.

NEW ORLEANS

1726 P. Philip.
1728 P. Raphael.
1734-39 P. Mathias.
1750-68 P. Hilary.
1768 (?) P. Dagobert.
1772-93 P. Cyril (1784 Aux. Bish.).
1785-1829 P. Antionio of Sedella († 1829).

COTE DES ALLEMANDS

1728 P. Philip.
1761-64 P. Barnabas.

BONNET CARRÉ

1772-84 P. Barnabas.

CHAPITOULAS

1726 P. Theodore.

MOBILE

1721 P. John Mathieu.
1736-55 P. John Francis.
1765 P. Ferdinand.
1781 P. Charles.
1784 P. Joseph.

POINTE COUPÉE

1737 ? P. John Francis.
1738 P. Anselm.
1761 P. Iréné.
1775-77 P. Valentine.
1778-80 P. Hilary.
1783-91 P. Louis.
1791-96 P. Bernard (G.) († there).

ST. LOUIS

1772-75 P. Valentine.
1776 P. Bernard (Sp.).

PENSACOLA

1781-85 P. Peter.
1785-94 ? P. Stephan.

ST. GENEVIEVE

1773-77 P. Hilary.

ST. JACQUES (ACADIANS).

1779 P. Prosper.
1785 P. Francis.

NATCHEZ

1726 P. Philibert.

NATCHITOCHES

1726 P. Maximin.

IBERVILLE

1773 P. Angel.
1778 P. Valentine.
1781 P. Joseph.
1785-88 P. Bernard (Sp.).
1788-89 P. Joseph.
1790-91 P. Bernard (G.).
1791-99 P. Bonaventure.

MANCHAC (GALVESTON)

1773-? P. Angel.
1785-88 P. Bernard (Sp.) († 1826).

Bishop Cyril, in 1785, appointed the Capuchin Father Anthony Ildefonsus Moreno y Arze parish priest of St. Louis' Church, New Orleans, who retained this position till his death, January 19, 1829. Father Anthony was born November 18,

1748, at Sedella in the province of Granada, in Spain. He completed his studies with remarkable success and received the degree of Doctor of Divinity. His appointment seems to have been opposed by a clique of Spanish colonial civil officials, and their opposition against him increased when, in 1788, he was made Commissary of the Inquisition for the colony, by the king. The governor, Miro, determined to get rid of Father Anthony, and in 1789 had him arrested and secretly put on board a vessel which was about to sail for Spain. At the same time in a report he described the Capuchin as a disturber of tranquillity and an enemy of Spanish interests. Two years later, in 1791, Father Anthony landed again at New Orleans, perfectly justified and even bearing a new dignity, that of Honorary Preacher to His Majesty.

Meanwhile Bishop Cyril had zealously made his visitation tours since 1785 with more or less good results. Some Acadians —we have met them before at their homes—founded, in 1779, a colony on the gulf of Mexico, where no English government would interfere with the exercise of their religion. The Capuchin Prosper had been their first pastor; Bishop Cyril now installed Father Francis; he mentions with praise the zeal and generosity of the Acadians, who so beautifully enriched their chapel, dedicated to St. Jacques.

In 1786 Bishop Cyril, by a pastoral letter, urged the stricter observance of the Lord's Day: the Christians were wont to neglect Mass and to perform unnecessary servile work on Sundays, and the negroes held dances in the afternoon. Even the Spanish governor supported the bishop on this point.

In 1787 the new diocese of Havana was established, and Bishop Cyril then became Auxiliary to the Ordinary of Havana, de Trespalacios. This prelate, however, disliked his auxiliary. Bishop Cyril's residence at New Orleans being destroyed by the terrible conflagration which swept the city March 21, 1788, he was compelled to retire to Havana; this made but little change in his life of truly apostolic simplicity. Meanwhile he continued his visitations till 1793. In that year, on April 25, Pope Pius VI issued a bull, by which he formed

the new diocese of New Orleans, in the hope that a resident bishop would more readily cure the evils we have described. On November 23, of the same year, King Ferdinand of Spain, who interfered as much in ecclesiastical affairs as his predecessors, recalled the Capuchin Auxiliary Bishop to Spain, ordering the bishop of Havana to pay a yearly allowance of $1000 for his support. Cyril returned at once to Havana waiting for the first annual payment to defray the necessary traveling expenses, and lived there quietly with the hospital friars as late as 1799. The Bishop of Havana refused the payment of the pension. That Bishop Cyril endeavored to remedy the prominent evils, *viz.*, negligence of the clergy in regard to the necessary instructions of the faithful, and desecration of the Sunday, is apparent from his pastorals and his zealous visitations; that he did not have the expected success was due principally to the well-known love of the Spanish people for ease and comfort.

Meanwhile another trouble had come over Father Anthony of Sedella. In a little wooden hut close to the church he lived a real life of poverty, nor did he think it in harmony with his holy rule to assume the financial administration of the parish, which he accordingly committed to wardens or trustees elected by the parishioners. In the course of time these men appear to have acted as though they were the real owners of the church property entrusted to them, and ugly controversies arose, which produced a considerable amount of soreness and made the repeated interference of the bishop necessary. To increase the trouble, one political change followed the other. Louisiana became once more French, then for a second time Spanish, and finally it was ceded to the United States. Now the Spanish government wished to withdraw all its own natural subjects from the ceded possession, and the Very Rev. Thomas Hassett, administrator of the diocese, inquired what priests would remain; of the twenty-six in the twenty-one parishes of the diocese only four were willing to stay, and it follows therefrom that the Spanish Capuchins also left about 1803. Father Anthony of Sedella, however, with two assistants, one of whom seems to

have been the Spanish Capuchin Bernard who died in 1826, remained at New Orleans. His parish at that time counted upward of 10,000 souls. Hassett informed Bishop Carroll at Baltimore of the state of affairs in Louisiana in a letter, December 23, 1803, as the Propaganda had resolved to place all the territory of the United States under Bishop Carroll's administration; Father Hassett died four months afterward. Father Anthony's ambition now seems to have aspired to the episcopal dignity; according to a letter of November 17, 1806, from Bishop Carroll to James Madison, then U. S. Secretary of State, "the attempt completely miscarried..."; Madison replied regarding the Capuchin: "It appears that his intrigues and his connections have drawn on him the watchful attention of the government of his territory." It seems that under these circumstances Father Anthony sometimes failed to find the correct mode of acting; but there is one thing more that I quote for an excuse: the situation of the Spanish Capuchins at that period.

King Charles IV of Spain had succeeded Charles III, and by constant and urgent entreaties obtained a papal bull from Pius VII, on May 15, 1804, by which the Spanish Capuchins were totally severed from the head of the Order in Rome, so that the Capuchin superior-general at Rome had henceforth no jurisdiction over the Spanish Capuchins, who were to be governed by one chosen from their own midst, and residing in Spain. This anomalous situation, which could not but be detrimental to the whole Order, lasted eighty years, till 1885, when the present Cardinal Vives took a very active part in its abolition.[60] A similar case occurred when, in 1773, King Charles III of Spain ordered the South American Capuchin missions to be subject henceforth to a new Superior without any previous approval by the Father General, who only afterward consented.[61]

Bishop Carroll appointed the pious John Olivier his vicar-general at New Orleans, and on August 18, 1812, William Dubourg administrator-apostolic. Father Anthony recognized

[60] Bullar. Cap., ix. 291 ss. Anacleta, 1899, p. 218.
[61] Bullar. ib. 85.

him, but the old rebellious spirit of the parish was not quite dead. On January 23, 1815, after the close of the war with England, Dubourg held a solemn thanksgiving service in the cathedral; in the same year he became bishop of New Orleans. Dubourg, on his return from Rome, January 5, 1818, established his residence at St. Louis. Now New Orleans lost in importance, since St. Louis was to be henceforth the center of the new spiritual life of Louisiana. This diminished greatly the number of the rebels at New Orleans cathedral, and a reconciliation was finally effected. The feast on which the angels announced peace on earth to all men of good will, in 1820, marked the happy change for the better. On the fourth Sunday of Advent the bishop assisted solemnly at the High Mass celebrated by Father Anthony; on Christmas Day the bishop chanted High Mass himself in the cathedral. At the consecration of the Auxiliary-Bishop Rosati, March, 1824, Father Anthony officiated as second assistant; many priests, in rich vestments, filled the sanctuary, and thus increased the solemnity described by several letters of the new Auxiliary to the Cardinal Prefect of the Propaganda. After the resignation of Dubourg, in 1826, Rosati became Ordinary. The trustees at New Orleans meanwhile resumed their old tactics; they endeavored to secure the passage of a law, vesting in themselves the right to appoint and remove priests. Bishop Rosati at once laid the matter before Pope Leo XII, who in his Brief *"Quo longius"*[62] severely rebuked the insolent trustees: "...What shall we say of the trustees of the church of New Orleans, who endeavor to renew the audacious misconduct of Philadelphia, and who obstinately oppose our apostolic decision, of which they are surely not ignorant? Did Christ give His Church to trustees or to bishops to be ruled by them? Shall sheep lead the shepherd, and not the shepherd the sheep?..."

On January 19, 1829, Father Antonio of Sedella, the last Spanish Capuchin in that part of the country, departed this life. A recent American writer says:[63] "Many have been the

[62] Bullarium C. de Prop. F., v, 42.

[63] Franc. Annals, 1907, 196.

disputes over the character of this wonderful priest; for wonderful he was to have left a name, which, despite all criticism, stands out as one of the sweetest, truest, and most benevolent in the annals of old New Orleans. By some he is revered as a saint, while by others hard things are said of him." We add, however, that the worst things with which he can be charged are occasional harshness and ambition. His burial was more of a triumph than of a funeral. The "Louisiana Advertiser" of January 24 said: "Both Houses of the Legislature, in accordance with the public sentiment, had resolved to adjourn for that day, and to assist at the interment. The courts...had adopted a similar resolution. The City Council also had passed the resolution of Mr. Laverty, declaring that its members would join the procession and wear crape for thirty days..."

Time has rolled on, and November 29, 1885, the centenary of the appointment of Father Anthony of Sedella as pastor of New Orleans was solemnly celebrated at the cathedral there.

CHAPTER III

The Capuchins and the War of American Independence 1778-1783

"We in America have abundant reason to rejoice. The heathens are driven out, and the Canadians conquered. The British dominion now extends from sea to sea, and from the great river to the ends of the earth. Liberty and knowledge, civil and religious, will be co-extended, improved, and preserved to the latest posterity... The true interests of Great Britain and her plantations are mutual; what God in His providence had united let no man attempt to pull asunder." Thus spoke Otis in the Boston town meeting of March, 1763.

Yet British ministers and statesmen did not appreciate the merits of the colonies, and politics went their own way. Seven years later history recorded the "Boston riot;" the "Boston Tea Party" followed, and Boston's people called for a general con-

gress of delegates of the dissatisfied colonies to be convened at Philadelphia on September 1, 1774. In 1775 the struggle for American independence began. The brave and patriotic colonists engaged in a war for the liberties and rights of mankind. Louis XVI and Marie Antoinette of France, the French nobility generally, and the people, warmly sympathized with America; many a gallant Frenchman enlisted in the American army, and in 1778 the French army and navy came to the aid of the Americans—a very timely aid, indeed.

The French were mostly Catholics, and their army and navy well provided with chaplains, among whom we discover a considerable number of Capuchins; this chapter is inserted to perpetuate their memory. We derive our knowledge from *"Les Combattants Français de la Guerre Américaine, 1778-1783,"* published at Paris, 1903, printed also in the "American Catholic Historical Researches" of 1904, p. 2-10, with annotations by Griffin and a Jesuit Father.[64]

In the fleet of Count d'Estaing two Capuchins were chaplains: Father Casimir on the *Le Magnifique,* and Father Nicholas on the *Le Fendant;* the latter died on board during the war, February 2, 1780 (1781?).

The fleet of Count De Grasse had nine Capuchin chaplains: on *La Ville de Paris,* Father Firmin (Firnion?) d'Amiens; on *L'Aigrette,* Father Movin; on the *Le Diadème,* Father Rémy, who died on board August 25, 1779; the unfortunate *La Bourgogne* suffered shipwreck, February 4, 1783, whereby the Capuchin Onésime lost his life; *Le Glorieux* had Father Zephyrin; *L'Auguste* Father Dorothé; *L'Hector* Father Bernardin de Villars; *Le Sagittaire* carried three chaplains, two of whom were Capuchins, Father Barnabé who died July 9, 1781, and Father Frédéric de Bourges.

The fleet under De Guichen has seven Capuchin chaplains: on the *L'Indien,* which name was changed into *La Refléchy,* four; *Dieudonné,* Dupont (?), Panous (?), and Sebastian du Rosey; on the *Le Citoyen* another Father Dieudonné, and Father Damase; on the *Le Vaillant,* Father Marc.

[64] Cf. 1907, p. 25 ss.

In the fleet of Count de Ternay we find two Capuchins, Fathers Maurice and Frédéric, on *Le Jason.*

We have to add here, that in the "Researches of 1907," p. 26, Griffin calls Father Casimir a Recollect, without giving a reason for the change; but as he states that on the *Magnifique* "the Chaplains were Abbés Casimir, Recollect, Durandeau, and Bourdy, Recollect," the words chosen and their position seem to indicate that "Recollect" should be "Capuchin" the first time, as in the previous statement. The fleet of D'Estaing did very important service to the American cause, damaging the English fleet considerably and obliging it to act on the defensive as early as 1778.

Le Glorieux, in the fleet of De Grasse, was captured by the English, April 12, 1782; we know not what became of the chaplain, Father Zephyrin, so he probably shared the fate of the other captured officers. The services of this fleet are not sufficiently recognized; yet De Grasse's prudent selection of the places of action and his exactness in all the movements of his vessels greatly aided the armies of Washington and Rochambeau.

The *Refléchy* and *Le Citoyen* of Guichen's fleet fought under De Grasse's command in the defeat of the English at Yorktown.

The fleet of De Ternay brought Rochambeau's army to Rhode Island, but from 1781-82, the *Jason* joined the fleet of De Grasse, and in that year only the two Capuchins were chaplains of the vessel.

The four fleets carried about ninety Catholic priests in all, of whom twenty belonged to the Capuchin Order; of these twenty, who left their country with the army to assist the gallant champions of freedom, Fathers Nicholas, Rémy, Onésime, and Barnabas lost their lives in the war.

A few of these chaplains did service on the land also, especially in Rochambeau's army, and as some of the larger vessels had three and more chaplains assigned to them, it seems that these ships were employed as transports, and that consequently several of the chaplains were afterward employed with the sol-

diers in the field. We also know that an Irish Capuchin, Father Charles Whelan, was chaplain in the French army on the American side; we shall speak of him in the next chapter, as he became the founder of the first Catholic church in New York, old St. Peter's.

La Refléchy carried four chaplains of the Capuchin Order, one of whom, Sebastian du Rosey, also performed missionary work in the New England States after the war.

It has been stated, and at least partly proved, that the War of Independence "was not due solely to oppressive tax laws nor to restrictions on popular rights."[65] These, indeed, hold the main place, I think, not only in the "popular narration of the causes which brought on the Revolution," but in reality. The famous Quebec Act (1774), however, re-established tithes for the support of religion, which the Canadian Catholic clergy possessed prior to 1763, when under France; this act, "the last straw," "established Popery in Canada," as the "free Protestant Colonies" viewed it; and, besides, it so enlarged the boundaries of the Canadian province of Quebec, that the colonies became too close neighbors of a country where "Popery" was "established." It can not be denied that the spirit of the colonies was anything but favorable to the Catholic Church.

But the colonies entered upon the war, and—needed France —and France was Catholic. "If we have not money and soldiers from France, our cause is lost," George Washington said.

With the alliance between the belligerent colonies and France, came a change of America's attitude toward Catholicism. The Congress and distinguished patriots assisted at Te Deums and Requiems, and avoided offending the religious sensibilities of the French Ministers to the young republic.

The part that France played in the War of Independence was of the utmost importance for the Catholic Church in the United States, and we take pride in the part that the Order of Capuchins took in the war which gave birth to the United States.

[65] Am. Cath. Hist. Researches, 1906, p. 1.

CHAPTER IV

The First English and German Capuchins in the States, About 1780

WITH AN APPENDIX

1. *The First English Capuchins*

In another chapter we have already intimated that the War of Independence brought Capuchins into this country, who after the restoration of peace either remained here or afterward returned to our shores. In this way the first Capuchin of Irish descent came to New York.

In October 1784, on invitation of some Catholics, the Capuchin Charles Whelan returned to New York, where he had already officiated during the war. He had arrived with the French fleet, had witnessed the surrender of Cornwallis, and had been a prisoner of war for some time. Archbishop Corrigan[67] styles him "a priest of blameless life, well educated, with no little dry wit, fonder of speaking French than English, but not a ready preacher. Through zeal for souls he resigned his position as chaplain, to devote himself to the building up of religion in New York...."

At first he seems to have acted merely as a private chaplain to a Portuguese merchant, José Ruiz Silva, but as early as April 1785, the Prefect-Apostolic Carroll granted him all the necessary faculties. At first Carroll doubted his own power to do this, as the Propaganda had forbidden him to give faculties to any European priest who might emigrate without the Propaganda's sanction,[68] Carroll, however, became convinced, that this law did not apply to Father Whelan, since the latter had arrived before the Roman decree. Thus Father Whelan became "the first regularly settled priest in the city of New York";[69]

[67] Reg. of New York Clergy, U. S. C. H. Soc., 1900, 196-199.

[68] Ibid.

[69] Archbishop Bayley, The Cath. Church in N. Y., p. 41.

and Carroll entrusted him with the formation of a regular parish. "He found only twenty communicants but plenty of grumblers; at that time the reception of the sacraments was rare, due probably, in part, to Jansenistic ideas, and great ignorance prevailed regarding religious truths."[70] Services for Catholics were held in various halls, the temporary use of which could be obtained. As Father Whelan was fond of speaking French, the French Consul-General at New York, Hector St. Jean de Creve-Coeur, became much interested in him, and finally obtained a charter for a Catholic congregation, June 10, 1785. After various fruitless efforts in other directions, Father Whelan leased, from Trinity Church, the site on which St. Peter's now stands, on Barclay Street. A carpenter's shop was used as a church, till the construction of a more suitable building, the cornerstone of which was laid in the beginning of October 1785, as appears from a notice in the "Pennsylvania Journal and Advertiser," October 12, 1785, which says: "Last Wednesday the foundation stone of the Roman Catholic Chapel was laid (on ground lately purchased in the rear of St. Paul's Church and now set apart for divine service) by his Excellency Don Gardoquoi, Minister from His Majesty the King of Spain."[71] About that time another Capuchin, Andrew Nugent, arrived from Ireland; Carroll, however, could not grant him faculties. He preached several times at St. Peter's, and on account of his extraordinary eloquence ingratiated himself with the people. The consequence was, that the parish soon rebelled against the lawful pastor; the trustees directly demanded the removal of Father Whelan and the installation of Father Nugent. Archbishop Corrigan (l. c.) writes in explanation of such action, that "it should not be a matter of surprise, if the few Catholic faithful of that day, deprived of facilities for instruction in their religion, easily and almost naturally imbibed the ideas of their fellow-citizens regarding the management of churches. This spirit shows itself in two characteristic features: first, the desire to have as their pastor a priest who could preach eloquently,

[70] Corrigan, ibid.

[71] Am. Cath. Hist. Researches, 1905, p. 219.

attract a large audience, and so increase the revenues of the church; secondly, the persuasion that the trustees, acting for the people, could employ and discharge a priest at will." These words of Archbishop Corrigan strongly confirm what we have stated in the chapter on Louisiana, and they also explain the happenings at Philadelphia in regard to the first German Capuchins. Father Whelan resigned in February 1786, and Father Nugent was appointed his successor in November. Father Whelan went to the West, and from 1787-1790 was stationed at Pottinger's Creek, Kentucky.[72] However, he seems to have found no rest, a common experience in the case of those Religious who cease to live in community with their brethren; and, therefore, we find him in 1790 stationed at Johnstown;[73] ten years later he was pastor at St. Mary's, at Wilmington, Delaware, where he died March 21, 1806,[74] or according to others in 1809, and was buried at Bohemia, on the eastern coast of Maryland.[75]

The unfortunate Father Nugent, probably, departed this life less happily. Andrew Nugent came from Dublin and had already experienced the severity of ecclesiastical censure. After some hesitation, Dr. Carroll reluctantly appointed him pastor of St. Peter's at the request of the trustees, in November of 1786; he sang High Mass on the day of dedication, November 4, 1786. The same trustees, however, who had a year before so earnestly demanded his appointment, were soon tired of him and insisted on his removal. Dr. Carroll personally investigated the case and removed Father Nugent; the latter, however, resisting the ecclesiastical authority, established a schismatic congregation.[76] In 1790, happily, he left our country and returned to his native isle.[77]

[72] Shea, Life and Times of Archb. Carroll, p. 272; Hist. iii, p. 265; Spalding, Sketches of Early Miss., p. 42; Am. Cath. Hist. Researches, 1904, p. 9.

[73] De Courcy, p. 350.

[74] Shea, Life and Times of Archb. Carroll, p. 454.

[75] Am. Cath. Hist. Researches, 1904, l. c.

[76] Shea, Life and Times of Archb. Carroll, p. 223 ff.

[77] Archb. Bayley, p. 43 ff.

2. *The First German Capuchins in the United States*

William Penn said: "The labors of the servants of God ought always to be precious in the eyes of His people, and for that reason the story of their services is not to be lost but to be gathered up for edification." We have endeavored to gather some fragments relating to the first German Capuchins we meet with in this country; and we find the first trace of them in Pennsylvania, for which reason we open the chapter with the above words of the Father of Pennsylvania.

An ecclesiastical journal of the German episcopal city of Mayence had published the proposal of Rev. James Pellentz, one of the few German priests in the New England States, that he would defray the traveling expenses for one or two German priests, equipped with good recommendations and with an earnest will to devote their labors to the spiritual welfare of their deserted countrymen here.[78] Thereupon Father Lawrence Graessel, a member of the suppressed Society of Jesus, in Bavaria, and two Capuchins obtained permission to go to America. John Carroll, in charge of the entire American mission at that time as Prefect-Apostolic, welcomed the Fathers at Philadelphia. He speaks of them in his "Reply" to the violent attack on the Jesuits made in 1788 by Rev. Patrick Smyth in Ireland.[79] Dr. Carroll prepared a reply; however, by the advice of some friends, he did not publish it. In this reply he calls the two Capuchins "worthy and able laborers in the Lord's vineyard"; he appointed them to a station in the country, Father Graessel remaining at St. Mary's, Philadelphia. Whether the family name of both Capuchins was Helbron (Hellborn?), or whether their birthplace was called thus, from which they derived the name of "a" or "de Helbron," we have not been able to ascertain; Father John Charles was one, Father Peter the other. The former must have been a very eloquent orator, as his fame spread to the city after a short time.

In the city of Philadelphia, meanwhile, a movement

[78] Shea, Life and Times of Archb. Carroll, p. 269.

[79] Shea, l. c., p. 310 ff.; Am. Cath. Hist. Researches, 1905, 193 ff.

arose amongst the German Catholics to establish a separate German parish. Bishop Carroll was not in favor of churches for separate nationalities in one place, and therefore, when a plot 68 x 198 near the old church had been purchased[80] he only gave his conditional assent to the erection of Holy Trinity Church, in the spring of 1788. In the above mentioned "Reply" he expresses his desire, that the new church may be "a monument of German piety." On November 22, 1789, Holy Trinity was dedicated, and five weeks later Bishop Carroll writes that Philadelphia has now two very handsome and large churches besides the original chapel;[81] "near to the new church lives the above-mentioned Capuchin": it was Father John Charles Helbron, who signs in the registers as "primus curatus ad Ssmam Trinitatem.[82] The other Capuchin, Father Peter, was stationed at Goshenhoppen, Berks Co.; he added a steeple to the church and put up a bell weighing 112 pounds. One of the Capuchins also attended Lancaster about 1790. In this year Father John Charles was recalled to Europe,[83] or, according to another report,[84] he set out for Europe on a trip to collect for his church, which was heavily indebted. Whatever may have been the cause of his journey, he never returned to America, for he became one of the martyred priests of the French Revolution, as we learn from a letter of Cardinal Antonelli to Bishop Carroll.[85] In August 1791, his companion Father Peter was appointed by the bishop his successor, in which position he remained for five years, his last record being dated November 6, 1796. Then he was removed by the trustees, whose conduct he disapproved on account of their rebellious attitude toward the bishop. During the next three years he labored in various places, until, in the summer of 1800, he was sent to Sportsman's Hall, nine miles from Greenburg, in Westmoreland Co., Pa. He changed that name into Clear Spring, and

[80] Shea, l. c. 320.
[81] Shea, l. c. 357.
[82] Researches, 1905, p. 153.
[83] Shea, l. c., 269, note.
[84] Am. Cath. Hist. Researches, 1905, 153.
[85] Shea, ib.

erected the first church there, a log house, 26 x 20 feet. At least five counties were under his care, the Catholics being very much dispersed, and for some time another Capuchin, Father M. O'Flynn, aided him; this Father O'Flynn was also stationed at old Fort Stanwix on the Mohawk in New York,[86] and Bishop Flaget met him in Kentucky, in 1808.[87] Father Peter Helbron must have been an old man at that time; twenty years after his landing in America, Bishop Egan of Philadelphia, a saintly Franciscan, in a letter of October 8, 1811, speaks of the necessity of assigning him some assistance on account of his advanced age.[88] We close this little sketch of the first German-American Capuchins we know of, with the words of the historian Shea about Father Peter Helbron's death:[89] "This hard working Capuchin continued his life of toil on the Western Pennsylvania missions till 1815, when a tumor on his neck defied the skill of the country physicians. He visited Philadelphia, but his case was beyond remedy, and he died at Carlisle toward the close of 1816, while on the way to his poor home."

Appendix

3. *Other Capuchins in North America Outside of Regular Establishments*

Fathers Whelan, Nugent, Flynn, and Helbron belonged to the Capuchin Order, but had left their European provinces and labored in this country freed from the rules of monastic community life. In later years several others led a similar life, some of whom we shall mention in this paragraph.

As already stated above, Father Sebastian du Rosey, chaplain on board of the French man-of-war *La Réfléchie,* after the War of Independence remained in America or returned later on to our shores, and performed missionary work for

[86] Shea, ib. 432.
[87] Shea, History 1808-1842, p. 270.
[88] Shea, l. c., 213.
[89] Life, etc., p. 451.

several years in Maryland. Some documents give his name as Deroset or Durosey; Shea calls him Durosier and "a priest from San Domingo" and mentions him as pastor of St. Mary's in Maryland.[90] The Register and Diary of Bohemia reveals to the inquirer Father Deroset's presence there, February 13, 1797. The account books of the clergy of Maryland also contain his name several times. He died as pastor of St. Nicholas, December 27, 1813, and is buried near the church, inside of which a tablet bears his name. Brother Mobberly, S.J., in his Diary, says: "During my residence at St. Inigoes in St. Mary's County (1806-1812) we were deprived of a pastor for nearly two years. Meantime we were obliged to go to St. Nicholas' Church, on the Patuxent River, a distance of fourteen miles. After a few months the Rev. Mr. De Rosey, a French gentleman and pastor of St. Nicholas, agreed to give us church once a month at St. Inigoes, until we could be furnished with a pastor. He was a Franciscan (Capuchin) friar and, I believe, a very worthy man. He was a small man, about eighty-one years of age, and yet he was nearly as active as a boy. He was cheerful and agreeable. He was zealous and kept his congregation in good order... During the lifetime of Rev. Mr. de Rosey we paid him $80 per annum..."[91]

In June, 1844, Father Ambrose Buchmeyer, a Hungarian Capuchin, assumed the pastorate of St. Nicholas' Church (Second Street), New York, and continued in active charge until his death, October 11, 1861. Archbishop Corrigan[92] styles him "most zealous." He erected the present church, in 1848; in August, 1845, another Hungarian Capuchin, Father Felician Krebecz, became his assistant, and succeeded him as pastor in 1861. He built St. Nicholas' School in 1867 and remained in charge until his death, January 4, 1876.[93] Father Augustine Dantner, an Austrian Capuchin, was assistant at St. Nicholas', New York, in 1851, and in 1853 assumed the

[90] Life and Times of Abp. Carroll, p. 513.

[91] Am. Cath. Hist. Researches, 1904, p. 7.

[92] Historical Records and Studies, U. S. C. H. S., 1904, p. 297.

[93] l. c., p. 312.

pastorate of St. John the Baptist's Church, whither, in 1867, he called the Calvarian Capuchins to assist him; afterward Archbishop McCloskey confided this parish to the Fathers in 1870.[94]

From 1863-1868, and again from 1871-1874 another Austrian Capuchin, Father Restitutus Tamchina, was rector of St. Augustine's, Pittsburg, Pa. In November, 1873, Father Hyacinth Epp of the Bavarian Capuchin province, upon request of the bishop, took up his residence with Father Tamchina who being already old and feeble wished to retire. In 1874 the Bavarian Fathers took charge of that parish, and since then a flourishing new province has grown up in Pennsylvania, which stretches out its arms to several other States, even as far as Kansas. We shall speak of it hereafter.

Several Capuchins from Belgium and Holland came to the diocese of Green Bay; *e. g.,* Father Hippolyt Hoffen, about 1865, rector of the French church at Green Bay and diocesan consultor; some, like Father Augustin Spirings, afterward returned to their home-province, others entered into communication with the Calvarian province, or continued missionary work independently of our Order.

A Polish Capuchin deserves special mention, Father Xaverius Kralczynski. He joined the Order at Warsaw, in 1824, and labored with extraordinary zeal as lector of philosophy and theology, and later as missionary for the people. The Polish insurrection brought him into conflict with the Russian government: his monastery was suppressed, and the Fathers imprisoned. When liberated Father Xaverius awaited the restoration of the Order, but in vain, and finally decided to cross the Atlantic in 1870. He joined the Calvarian Fathers, but as his deficiency in German and English prevented his activity in their churches, Bishop Henni entrusted him with the Polish parish of Manitowoc, Wis., and in 1872 with St. Hedwig's, a young parish at Milwaukee, from which he was promoted to St. Stanislaus', the principal Polish church there. On Sunday, December 24, 1876, he had eloquently exhorted his people to prepare for death; on

[94] Historical Records and Studies, U. S. C. H. S., 1906, p. 133.

his way back to the parsonage this saintly Capuchin suddenly died, bewailed by his pious parish.

Another Capuchin of some reputation in Wisconsin was Father Cajetan Krauthahn of the Bavarian Province. Ordained at the age of 28 years (May 13, 1848) he had gone to East India as missionary, and after his return had acted for some time as spiritual director of the Sisters of the Cross in Switzerland. He landed in America in 1865. After a prolonged stay with the Calvarian Capuchins and also with the Menominee Indians at Keshena—of this we shall speak hereafter—he undertook the direction of the Catholic German weekly "Columbia" of Milwaukee, and died as its editor, July 17, 1878.

All these Capuchins, however, had not the intention to found a regular Capuchin province in our country; they came here as missionaries and placed themselves at the disposal of the bishops, who gladly accepted the services of able men in those times of need. But now we must make mention of a Capuchin who at least attempted a foundation of the Order in this country though without success; it is Father Fabian Bermadinger (Permadinger) of Austria. Upon invitation of the famous pioneer priest, Dr. Salzmann, Father Bermadinger came to Wisconsin in 1847, and in the early fifties he had established a quasi-community of three at Calumet, now Johnsburg, in Fond du Lac County. However, he renounced his plan and continued as missionary priest in various places until his death at Port Washington, July 22, 1867.

At the close of this chapter we add a few lines on the Capuchin Nuns. As it is known, St. Francis instituted three Orders, the first for men, the second for women, the third for both sexes. As the Capuchins are a later reform of the first Order, so the Capuchin Nuns are a later reform of the second Order; these also originated in Italy, under the direction of the Capuchin Lawrence Souza. In later years a female congregation of the Third Order has become known by the name of Capuchin Nuns, whose correct name, however, is Felician Sisters. The real Capuchin Nuns are not at present found in North America; but during the French Revolution several came from Amiens and

Tours to Baltimore in 1793 with the intention to settle within the United States. However, they were advised to proceed farther west, and went to Canada, thence to Illinois and finally to New Orleans; soon after they retraced their steps to Europe.[95]

CHAPTER V

Ignatius Cardinal Persico, O.M.Cap., Bishop of Savannah, Georgia, 1870-1873

There was a great deal of philosophy in the unphilosophical St. Francis. The end of man is happiness, and Francis aimed at happiness, happiness in the other world, and even this. So do all who enter a Religious Order. Happiness is their goal, and they find it in the steady and most perfect service of God. "I entered the monastery," the Religious says, "in order to dedicate all my powers to Him who has called me into His service, in order to die happily." Honors and dignities are mostly considered obstacles to such a service of God by saintly men, and for that reason they invariably strive to decline them in this life, preferring humility and the cross to grandeur and ease; even ecclesiastical dignities are refused by them. Until now, the Popes have offered the cardinalate to twenty Capuchins; one of these twenty died before the formalities were fulfilled, and eleven were successful in their urgent petitions to the Holy Father to be allowed to decline the Red Hat.[96] Eight, however, were compelled to accept, and amongst these was His Eminence Ignatius Cardinal Persico, a brief history of whose life we herewith present.

He was born in the beautiful Italian city of Naples, January 30, 1823, receiving in Baptism the names Camillo, William, Mary, Peter. His mother, from his early youth, discovered and fostered his inclination for pious exercises, and especially his interest in the lives of Catholic missionaries. His preliminary studies were made under the direction of the Jesuits, and, having attained the age of sixteen years he entered

[95] Shea, Life and Times of Archb. Carroll, p. 412.

[96] P. Ang. Eberl in *Kirchenlexicon*, under *Kapuzinerorden*.

the novitiate of the Capuchins at Sorrento, April 25, 1839, and thenceforth became known as Father Ignatius. God had gifted him with more than ordinary talents; after his ordination to the holy priesthood (January 24, 1846) he passed the Propaganda examinations at Rome for the foreign missions, and upon his own urgent request was sent to East India, in November, 1846, a twenty-three year old missionary. There he met with the saintly Capuchin, Father Anastasius Hartmann, vicar-apostolic of Patna and later (1850) of Bombay; Father Ignatius was appointed his secretary. In that position he worked incessantly, preaching the word of God, acting as professor in the seminary, and as collaborator and director of the famous paper "The Bombay Catholic Examiner." When in 1853 the deplorable schism of India was revived through the machinations of the Portuguese government, Father Ignatius Persico, together with Father William Strickland, was sent to Rome and England to arrange existing difficulties. They spread a little pamphlet among the people, entitled: "Notes on the present position of Catholics in India, being the matter of petitions presented to the House of Commons and the Court of Directors, on June 24, by Rev. William Strickland and Rev. Ignatius Persico, Commissaries of the Vicars-Apostolic of India." The government finally yielded to the most substantial claims of the Fathers. The success of this mission moved Pius IX to nominate Father Ignatius titular bishop of Gratianopolis and coadjutor to Monsignor Hartmann, March 8, 1854; in 1856 he was promoted to the vicariate apostolic of Agra. That year witnessed the Indian mutiny against the Europeans, and for half a year Monsignor Persico was detained in the Agra fortress as a prisoner. When he was released he returned to England. "English history," said the "Weekly Register" of London (Dec. 14, 1895), "will always have a paragraph for Cardinal Persico, by whose death the Holy See loses a diplomatic agent of renown and the Capuchin Order an exemplary friar."

During that sojourn in Europe Monsignor Persico joined Monsignor Hartmann (May 1858) at Rome, and with him

drew up a plan for the total reorganization of the Capuchin missions, which was handed to Cardinal Barnabo, the Prefect of the Propaganda;[97] both were experienced missionaries, but their views were misunderstood by several Fathers, and their regulations were changed later, as we have observed elsewhere.

Broken health compelled Monsignor Persico to leave the Indian climate 1860, after fourteen years of hard labor. Having somewhat recovered in 1866, he was directed by the Propaganda to Charleston, South Carolina, to take the place for two years of the absent Bishop Lynch. Monsignor Persico also took part in the Tenth Provincial Council of Baltimore, April 24 to May 2, 1869, and the Council accorded him a decisive vote, though Monsignor Lynch was also present.[98] This Council[99] resolved to petition the Holy See for the erection of a bishopric at St. Augustine, Florida, and Bishop Aug. Vérot of Savannah, Georgia, being transferred to St. Augustine, in 1870, Monsignor Persico was appointed bishop of Savannah, March 20, 1870, during the Vatican Council at Rome.

Before he left the Eternal City, he had a consultation with the General of the Capuchin Order, Father Nicolaus a S. Joanne, about the introduction of the Capuchins into his diocese. The General gladly appointed his exalted brother Commissary, and Monsignor Persico, traveling through England, requested the two Italian Capuchin Fathers Dominicus Cocchia of Cesinale and Aloysius of Scurcola, and Father Patrick, a Capuchin of Irish birth, to accompany him.[100] At that time the St. Joseph's Province of the Calvarian Capuchins had already established several monasteries in the States of Wisconsin and New York. Monsignor Persico was appointed Visitor for these by Father General; in September, 1871, he visited Mt. Calvary, Wis., where on the 24th, he gave his approval to a little pamphlet written by Father Francis Haas, entitled *"Der Kreuzzug der Unschuldigen," i. e.,* "The Crusade of the Inno-

[97] An. Hartmann, by P. Ad. Imhof, etc., p. 404 ff.

[98] Acta & Decreta, Coll. Lacensis, iii. 578.

[99] Congreg. I. priv.

[100] Anal. Cap., 1901, 91 ff.

cents in the Service of the Sacred Heart," and destined for the daily adoration hour of the school children. Persico also visited the other three establishments, St. Francis at Milwaukee, Our Lady of Sorrows, and St. John the Baptist at New York, consecrating three altars at the last-named church, June 22, 1872. The establishment of the Capuchin Order in Georgia, however, was not attempted, and the Fathers returned to Europe after they had distinguished themselves principally by their zealous assistance of the sick in the hospitals and of the prisoners. Monsignor Persico's health failed again in the southern climate, and thus compelled him to resign in 1873. It is worth recording that he had solemnly consecrated his diocese to the Sacred Heart, May 7, 1872.

Pope Pius IX appointed Monsignor Persico titular bishop of Bolina, June 20, 1874, and employed him for diplomatic missions, to Canada in 1874, to East India in 1877. From 1879 to 1887 he governed the diocese of Aquino in Italy, but was promoted to the archiepiscopal dignity in 1887 and sent to Ireland as papal envoy; (on his mother's side he was related to the English family of the Actons). On his return the Pope appointed him vicar of St. Peter's Chapter at Rome, and Secretary of the Propaganda, and on January 16, 1893, Leo XIII raised Monsignor Persico to the Cardinalate and made him Prefect of the Holy Congregation of Indulgences. His laborious life came to a close December 7, 1895, when His Eminence had nearly completed his seventy-third year.

CHAPTER VI

The Capuchins at Keshena, Wis.

When the first white man entered Wisconsin, probably in 1634, he found on the western shore of Green Bay the Indian tribe of the Menominee, called by the French *"Oumalomins"* or *"Folles Avoines"* in consequence of their favorite nourishment, the wild rice that grew on the banks of their river Menominee.[101] P. Charlevoix, S.J., speaks of

[101] Wild rice, zizania aquatica, formed an important part of the food of the Algonquin family of Indian tribes.

their extraordinary height, and De la Pothérie, whose history was published at Paris in 1722, and who had been royal commissioner at Hudson Bay, in 1697, says that "there are not many of them, that they are skilful navigators and live on sturgeons, game, and corn." Cadillac remarks, that wild oats grow in prodigious quantity near their village, "which they gather and harvest as we do our wheat. They boil it with game or fat... There is no nation in which the men are so well built...as in this one...they are not so swarthy as the others..." P. Réné Ménard, S.J., the first Christian missionary in this part of the country, died on his way to Green Bay, August 10, 1661. His companion (a layman by the name of Guérin?) reached the bay and labored there as lay-catechist for about one year. But the first priest at the bay was P. Claude Jean Allouez, S.J., who relates[102] that, in 1670, the Menominees were almost exterminated by war. P. André, S.J., succeeded in persuading them to replace the image of the sun by the crucifix during their prayers for success in fishing. With firmness and patience he conquered their savage minds and remained with them about six years.

These Jesuit Fathers, the glorious veterans of Wisconsin Christianity, were the founders of the Menominee mission.

The tribe seems to have remained in the rice region until about 1820, when they ceded forty square miles of their lands to the United States. This land was in the vicinity of old Fort Howard, now a part of the city of Green Bay; in 1832, after some delay, the Indians consented to sell another part of their lands. In 1854 they settled in their present territory. In 1900 their reservation in the counties of Oconto and Shawano comprised 331,680 acres with 1487 Indian inhabitants.

In 1853 the venerable Franciscan missionary Otto Skolla[103] laboring since 1843 amongst the Wisconsin Indians, came to the Menominees at Oconto; he spoke the Chippewa dialect and was

[102] Jesuit Relations, Cleveland edition, v. 58.

[103] F. X. Krautbauer's report, Am. Cath. Hist. Researches, 1887, p. 157, and Rezek, Hist. of dioc. Sault St. Marie, etc., i. 359.

consequently understood, if not by all, at least by many. In May, 1854, he accompanied them to Keshena, built the first bark church near Lake Keshena, and started a second in the village in 1856. He praises these Indians as "quiet and good natured people," and adds "that they completely renounce their hereditary idolatrous customs"; yet, he became the victim of vile slanders. Some Indians, overhearing him speak to his cat, claimed he had been conversing with spirits. They also imputed to him the opening of graves and the removal of the hearts of newly-buried corpses to prepare what the Indians called "bad medicine" for the purpose of injuring people. These imputations caused his departure in 1857. His successor was Father Anthony Gachet, a Capuchin, and native of Switzerland, who in the autumn of 1857 had been assigned to Wisconsin for the establishment of the Capuchin Monastery at Mt. Calvary. According to the chronicle of said monastery, from which we derive our information, he left Calvary May 19, 1859, in company with the lay Brother Vincent Engel, a Swiss Capuchin like himself. Father Gachet had, on his part, considered the establishment at Calvary merely as a furtherance of his own determined and cherished purpose, to labor amongst the Indians. Shea[104] writes of his work at Keshena: "The mission was steadily advancing... Bishop Henni had the consolation of confirming 230, in October 1860. Agonomee, the son of chief Oshkosh, with his whole family and others, numbering fifteen, were baptized on June 23, 1861, after long instruction and trial. Nearly two hundred others asked for instruction..." It is especially remarkable that since the departure of the last Jesuits from Wisconsin, the Capuchin Gachet was the first missionary to speak to the Menominees in their own language.[105] His knowledge of the Indian character inspired him to employ pictures and drawings in his instructions, in imitation of Father Claude Jean Allouez, S.J., the venerable pioneer missionary of Wisconsin. P. Gachet compiled a little grammar of the Chippewa-Menominee dialect, and translated the gospels for the

[104] Shea, History, etc., 1845-1866, p. 639.

[105] *Kath. Missionen*, 1893, p. 147.

Sundays into the same. But the devil who had driven Father Skolla away, slept not; the principal difficulties were caused by the Indian agent, Mr. X. Huggins. In the spring of 1862 P. Gachet[106] left the soil of America, and arrived in Switzerland May 19, and by command of his superiors directed his steps, in January, 1863, toward East India, in Asia, where he filled the position of secretary to the Ven. Anastasius Hartmann, Capuchin missionary, vicar-apostolic of Patna, until the death of that saintly man. Father Gachet died in his native country 1889. Bishop Krautbauer of Green Bay says of his work at Keshena: "He has done very much to improve matters."

During the following four years the Indians were attended at intervals by the Rev. A. Meignault for three months, the Rev. X. Mazeaud for one year, and by others.

On February 20, 1866, P. Cajetan Krauthahn and Brother Lucius Fuchs (both Capuchins) set out for the Indian mission at Keshena from their monastery at Mt. Calvary. Bishop Krautbauer remarks, that "these Capuchins, indeed, brought new and active life with them." P. Cajetan's first impressions he relates himself in a letter[107] to his Superior of March 19: ".... We drove into the village.... and noticed that but few people were at home. Not caring to stop at the hotel I had some one bring me the keys of the house. The entrance to this was blockaded with snow-drifts, and an icy atmosphere embraced us upon opening the door. Luckily, there was some dry wood in the room, but nothing else save a few plates and two bedsteads. A boy brought us some bread and butter, and Brother Lucius roasted the fish which we had purchased at Green Bay. Our couch was poor; I slept on the floor covered with a cloak and coat, while Brother Lucius, wrapped up in a blanket, reposed on the deerskin of the teamster. The wind blew through the crevices and the shattered panes and compelled us to start a fire at 3 o'clock in the morning. At daybreak we received wood, butter, sugar, tea, meat, and potatoes. Mrs.

[106] *Anast. Hartmann, ein Lebens- und Zeitbild, von Imhof und Jann*, 469 ff.

[107] Archives, Mt. Calvary.

Douseman, whom I visited, supplied us with blankets, and on the following Sunday the bed was returned that belonged to the rectory. The house being in need of repair, Brother Lucius is kept busy nailing, planing, sweeping and ordering, and the days pass in the twinkle of an eye. The Indians, who are some twenty miles off in the sugar camps, come in groups to pay their compliments and then return to the forest. Last Sunday I read the letter from the bishop to the few that were present, and stated that I would not interfere with their preparation of sugar, but expected that they all would appear during Holy Week. To-day we had a funeral. I had given orders to Brother Lucius to prepare roast pork and potato soup, but when the poor brother looked for the meat which we had brought from Green Bay, it had disappeared. Fortunately the thief—and he was no other than a dog—did not care for the fish... I am not in need of money!" He asks, however, for altar-linen and a few artificial flowers. July 17-26, 1866, P. Cajetan visited his monastery at Calvary, to regain his spiritual strength, so necessary to obtain good results in all missionary labors. In 1867, March 22, he reports, that during the thirteen months of his work amongst the Menominees he has baptized sixty Indians, which news caused great rejoicing to his brethren in the monastery. The Religious Orders are indeed great and extensive brotherhoods, wherein the glory of God directs all, and the interests of one are considered those of all his brethren.

Father Cajetan[108] had the church neatly decorated, and a new high altar built. He procured an oil painting, representing St. Michael, from Switzerland (probably from the artist Deschwanden), and a bell from St. Louis, and began the erection of a new church at Shawano, eight miles distant.

Father Cajetan's health, however, soon failed; in the summer 1867 Father Solanus Feddermann, an old Calvarian Capuchin, temporarily filled his position, and, in September, was appointed regular missionary of the Menominees. Brother Lucius remained at Keshena till August 4, 1868, about two years and a half. At present he is the only survivor of all the

[108] *Kath. Missionen*, 1885.

Capuchins who labored amongst the Menominees. Vincent Hammes, a brother of the Third Order, but living in community with the Calvarian Capuchins, became his successor. Meanwhile Father Cajetan had recovered, and June 24, 1868, he returned to his dear Indians, sojourning with them till January 1869, when obedience assigned him to Milwaukee.

Father Fidelis Steinauer, a native of Switzerland and a Calvarian Capuchin of more than ordinary virtue, was appointed missionary at Keshena, where he arrived at seven o'clock in the evening, January 18, 1869. The report of his diary is exceedingly touching, and reveals the great simplicity and self-sacrificing kindness of his heart. The fourth day after his arrival he was called to a dying person at Oconto, a distance of fifteen miles, on which occasion he heard the confessions of twenty-five persons at that place, baptized an Indian, solemnized a wedding and blessed the corpse of a drowned girl. Having thus faithfully discharged almost all priestly duties at one seemingly accidental call, he returned January 23. In the church he admired the painting above the altar, "a masterpiece of Deschwanden," his esteemed countryman; he likewise praised the excellent singing of the Indians at the services.

Father Fidelis, however, could not master the Indian dialect and at confessions always employed an interpreter, generally Ben Mexico; he states in his diary, that many children, who were able to read English fluently, could not understand the most simple English sentence.

On February 13-15, 1869, Mother Caroline of the Congregation of Notre Dame visited Keshena, to investigate the advisability of erecting a school; she received a favorable impression, and Father Fidelis was hopeful, and a Sister was expected daily, but the project was abandoned, as Mother Caroline considered it too great a risk.

The toils, however, the labors, and hardships of the mission proved too arduous and strenuous for Father Fidelis; his health suffered a severe shock, as also did his confidence. The results of his missionary work did not respond to his expectations, owing to the character of the Indians, to the doubtful conduct

of the government officials, and most of all to the great difficulty of securing reliable interpreters. These circumstances determined the Capuchin Superiors, after due deliberation with the bishop, to withdraw Father Fidelis, and return the station to the bishop. On November 21, 1869, Father Fidelis announced his approaching departure; he left Keshena November 28.

Thus from May 1859, till April 1862, and again from February 1866 till November 1869, nearly seven years, the Capuchins were in charge of the Menominee mission. For the next ten years diverse secular and Religious priests attended the mission, until the Franciscans undertook the work in 1880. In 1883 they succeeded in establishing a school, which is entrusted to several Franciscan Brothers and nine Sisters of St. Joseph. This school was attended in 1905 by 225 pupils. In 1886 the Sisters established also a hospital for the Indians, wherein four Sisters were stationed in 1905. At present three Franciscan Fathers provide for the spiritual wants of the Indians at Keshena with its three missions, Kinepowa, Little Oconto, and Stockbridge. The venerable old Father Blasius Krake, O.F.M., celebrated the twenty-fifth aninversary of his arrival at Keshena in the summer of 1906. With twenty-five years of experience, he seems to be of the same opinion as the Jesuits, Father Skolla, and the Capuchins, when they abandoned the mission, *viz.*, that the Menominee mission offers but little hope for the future, other influences, especially that of the Government agents, being too strong among the Menominees.

Not far from the Menominee reservation, west of the city of Green Bay, there is a second Indian reservation for the Oneida tribe. Though the Capuchins were never in charge of this mission, yet Father Maurice Hens, a member of the Belgian Capuchin province, while performing missionary work at Duck Creek and Fort Howard about 1870, attended the Oneidas several times. From there he came to Mt. Calvary, where, in 1874, he was appointed rector of St. Lawrence College. Father Maurice died October 13, 1881, at Marquette, Mich.

This is, in short, a brief narration of the work and labors

performed by the Capuchins of the Calvarian Province of St. Joseph amongst the Wisconsin Indians.

On July 2, 1872, the Archbishop of San Francisco wrote the following letter[109] to the Capuchin Commissary at Calvary, Wis.: "I regret to have to inform you of the expulsion of the members of your Order from Guatemala (Central America) by the infidel Barrios, the new governor. The poor Religious, without a moment's warning or time to prepare, were marched between files of brutal soldiers a distance of 200 miles to Champerico and put aboard a steamer bound for this port where they arrived yesterday, some completely prostrated by the hardships of the journey and the anxiety and grief incidental to this cruel expatriation. The venerable Commissary is amongst the exiles and is now confined to his bed from the effects of such unjust and barbarous treatment. As they are extremely anxious to be where they can live up to the requirements of their holy rule, and as this is entirely impossible here, I must call your attention to the matter in the hope that you will be able to provide, if not for all, at least for some;...there are some fourteen priests, about eight lay Brothers, and the remainder are students (clerics), in all thirty-nine...The good Fathers of the Society of Jesus, with whom they stop, are very kind to them. I have informed the Minister of Spain in Washington, demanding in their name protection and relief, but I fear he may not be able to afford this...They are good, patient, exemplary clergymen..."

One of these students was Joseph Calasanctius, whose family name is Vives, and who at that time was a little over eighteen years of age. The leader of these afflicted Capuchins was, after the death of the Father Commissary Francis, Father Sigismund de Mataró, who under date of August 18, 1872, wrote to the Father General at Rome from San Francisco[110] about their expulsion: "...June 7, when we arose from supper, soldiers entered our monastery...only one hour was given us to prepare for departure...we were brought into an

[109] Archives at Detroit.

[110] Anal. 1899, p. 216 ff.

empty palace in the city of Old Guatemala and spent a sorrowful night. On the next day—amid the saddest lamentations of the populace, amid tears and deep wailing—on the other hand amid a hostile display so full of bitterness and animosity toward the Capuchins on the part of the barbarians, that two or three of the latter were severely or mortally wounded, we left that good city on wagons, surrounded by two or three hundred leopards, that is soldiers, who guarded us day and night. They, however, soon changed their cruel and harsh treatment, since we, imitating the example of the martyr Ignatius, manifested toward them true charity and benevolence. We arrived at the harbor of Champerico on June 16, after enduring the severest hardships and fatigues caused by traveling over bad roads. On the 18th, we were placed on a steamer and brought to San Francisco in California, reaching that populous city on July 1... I hastened with a companion to the Jesuit monastery...they, forthwith, prepared a hospice...and have since then acted toward us as if each Capuchin were a Jesuit; verily, we are encircled with mercy and love." So far the letter of the acting Spanish Superior, Father Sigismund. A more explicit statement of the reasons as well as the method of the cruel expulsion was published by the exiles at the time of their arrival at San Francisco, which we are able to reprint in full by the kindness of the Jesuit Fathers at Santa Clara and St. Ignatius' Colleges.[111]

The Exiled Capuchins

"On the 30th of June, 1871, the present provisional Government took possession of the capital of Guatemala. From that day it became well known that their purpose was to make away with everything that would give religious support to the Catholic population.

"The first blow was to banish from the country the Jesuit Fathers, who had there a flourishing college. More than 20,000 citizens signed a protest against such an arbitrary and

[111] The First Half Century of St. Ignatius, by J. W. Riordan, S.J., p. 174-187.

despotic robbery perpetrated in the name of liberty, and petitioned to have the institution left undisturbed as a paramount necessity for the people. But they found no hearing, and that self-styled government, trampling on the will of the people and on every law of justice, kept its oath of destruction, and on the third of October, 1871, exiled from the Republic the learned and pious Society of Jesus, which for twenty years had been laboring in the pulpit and in the school for the cause of public morality and education. But that was not enough; another step in the name of liberty was to send into exile two venerable prelates, the archbishop and a bishop of Guatemala, repeating the old exploded calumny that they were opposed to the liberty of the country. In every case, church and private property were confiscated. On the 28th of August, it was rumored at Antigua that the Chief of Police had received orders to drive away, on that very night, the Capuchin friars, whose convent had been established in the city twenty years ago; but forthwith more than 5,000 people came forward and declared that, at the risk of their lives, they would never allow the good friars to be taken away. At this time the government dared not go further. But, although this very government asserted in its proclamation that it had never been intended to touch the Capuchins, yet the citizens were always in an alarming expectancy. Almost every night they patroled the surrounding streets, and kept watch in the rear of the convent until they heard the usual midnight prayer bell, by which they understood that nothing new had happened. But as, in the name of liberty and progress, men of this communistic kind never desist from the pursuit of their fiendish object, at last the time arrived when the rights of the people were outraged and trampled upon in the sacred name of liberty. So, on the 7th of last June, the Government issued an order of the following tenor: 'For reasons of a high political nature, the Supreme Provisional Government has resolved upon the expulsion of the Capuchin Fathers of Antigua. To-day (Friday) a military force has been sent from this capital, with orders to take them away from that city and drive them to the

frontier of Mexico.' It was about half-past eight o'clock in the evening of the day appointed, when Colonel V. Trungaray appeared at the convent with soldiers, and presented, by verbal message, the order of expulsion, leaving no more than one hour's time for the Fathers to take their departure from the convent. They begged him to tell, at least, in what direction they were to be taken, but he would give no answer.

"Having learned from some among the soldiers that the march was ordered to the Mexican frontier, they protested against such inhuman violence, and asked to be taken to the seaport of San José de Guatemala, in order that they might pass thence to their convents in Europe. But the petition was not heeded. At 9:30 P. M. the Capuchin Fathers were forced from their own convent, and between two rows of bayonets were taken to the old municipal palace, followed by the people, who filled the streets with cries and lamentations at seeing their venerable and beloved Fathers thus dragged from them. At 10 o'clock the thirty-nine exiles entered the old palace, where all the accommodation they were allowed for passing the night was an unfurnished hall, with nothing to lie upon save its bare tile floor. The citizens, however, showed now more than ever, the affection they had for their benefactors, and brought them various articles of food and raiment, and alms for the journey. On the 8th of June, at 8 o'clock in the morning, the order to march was given. It would be impossible to describe the tears and wailings of the populace when it saw itself so brutally robbed of its friends and consolers, who had exposed their very lives for it during the epidemic of 1857, and given the example of every Christian virtue. About one o'clock, the Capuchins arrived at Chemaltenango, accompanied by two hundred men, the rest having gone back to Antigua to maintain order. Seeing that the march was through a deserted region to the frontier of Mexico, the Spanish Consul and other gentlemen remonstrated with the Government, and obtained that the exiles should be taken to the seaport of Champerico, but only on condition that they should embark for San Francisco, California, so that they might not stop at any port of Central America. This is why the

thirty-nine Capuchins are now in this city. By such an expulsion the revolutionary Government has lost much credit in the opinion even of those that were favorable to it. It is evident to all, that it was a piece of meanness and despotism against a few peaceable men, who had never meddled in anything political. In a journey of a day and a half, they could have been taken to the port of San José de Guatemala; but no, they were made to march for eight days to Champerico, by bad roads, wretchedly mounted, several of them very sick and infirm, and led through the largest towns, at Solata, Totonicatan, Solcaja, Tueraltenango, and Retalulen. Three nights only had they some rest at the parochial residences. Up to the last moment, Colonel Trungaray assured us that the Government would pay our passage on the steamer; but the fact proved the contrary. It was the charity of the good people that took pity on the poor Capuchins. We offer thanks to all those who voluntarily contributed to our relief, both in Antigua and in other cities, and who showed us such great and heartfelt affection. And, lastly, we thank very much the Jesuit Fathers of this city, who, with so great charity, have received us into their college."

The Jesuit Fathers, moreover, furnished to us for our history some valuable notes from their house-chronicle. From all these we collect, that in 1851 the mission at Antigua de Guatemala had been initiated by the Capuchin Francis de Bassost of Spain. The number of friars had increased; at the time of the expulsion there were thirty-nine Capuchins at Guatemala: novices with their Master, Father Gabriel de ?; others, clerics, that is students, with their Lector, Father Ignatius de Cambrils; the names of some of these we gather from a letter of Father Joseph Calas, dated Toulouse, France, January 20, 1873, addressed to the Jesuits at San Francisco: Father Joachim, his own brother by birth, and the Fathers Alexis, Balthasar, Desiderius, Firminus, Isidor, Xavier (Caspar, Melchior, Cajetan). The Brothers Santiago and Stanislaus probably were lay-Brothers. Of the other priests, Father Augustin de Llusanas had been Commissary General for the branches of the Third

Order in Guatemala; Father Stephen de ?, a very eloquent orator, had been Vicar of the Convent, Father Sigismund de Mataró Guardian; the latter succeeded Father Francis as Commissary General of the whole establishment. For though of the flock of thirty-nine all but three fell sick after their arrival at San Francisco, all recovered under the skilled and affectionate care of the Jesuits, except one, the septuagenarian Superior. The recent sufferings had made serious inroads on his health, and he was removed to St. Mary's Hospital. The Lord called the venerable pioneer to his reward, July 4, 1872. At the funeral, two days later, the Most Rev. Archbishop Alemany chanted the Solemn Mass, at which besides the hospitable Jesuits and numerous representatives of the secular clergy, several Dominicans assisted, who had been expelled together with the Capuchins and transported by the same boat. Father Barchi, S.J., preached the funeral oration in praise of the deceased. A great consolation to the Fathers also was the charity and devotion of the faithful: "The church could not contain the crowds who came to show honor to the memory of one whom they rightly considered to have given his life for the Faith. After the Mass, the people filed past to touch the body with their rosaries and prayer-books..." A multitude of carriages followed the corpse to Calvary Cemetery, where one of the exiled Dominicans pronounced the last prayers. R.†I.†P.†

As the number of guests was considerable, and the stay of a very uncertain duration, owing especially to the long distance from our central government at Rome, twenty-one of the thirty-nine Capuchins migrated from St. Ignatius' College to Santa Clara, July 11 and 12. Eighteen Capuchins remained in San Francisco. With candid humor Father Riordan, S.J., relates that sometimes it was hard to repress a smile, when some tender-hearted daughter of Erin offered an alms to a bare-footed Capuchin on the streets of San Francisco, to buy shoes and stockings. The Spanish guests did not intend to remain idle; from September 1 to the 15th they preached a mission for the Spanish congregation at Santa Clara. The celebration of the feast of the holy founder of the Society

of Jesus, St. Ignatius, in 1872, at Santa Clara, was distinguished by the singular occurrence, that the celebrant and all the ministers at the altar were Capuchins.

Another memorable event occurred July 14. The above-mentioned Father Joseph Calas and eight other students of philosophy, took their solemn vows at Santa Clara. They had received the habit only three years before, at Antigua, Guatemala, but Pius IX remitted the fourth year of probation. On July 14, therefore, on the feast of the great son of St. Francis, St. Bonaventure, nine Capuchin clerics and two lay-Brothers pronounced their solemn vows. With less ceremony July 26, Father Joachim made his simple vows, the first novitiate of one year being over. Who would have thought, at that time, that these two Brothers were destined to ascend to high dignities within the Order and the Church, Father Joseph being at present a Cardinal of the Holy Roman Church?

As there was no opening for the Spanish Capuchin community at San Francisco, or in California, the friends of the exiles prepared other means to help them. On August 8-10, a fair was held at the City Gardens, and the Jesuit report states, that some $12,000 was the result!

On September 16, after a stay of two and one-half months, the last Capuchins left San Francisco, with Milwaukee as their destination. September 14, their revered Superior, Father Sigismund, celebrated a solemn Mass of thanksgiving at St. Ignatius Church, and on the same day he published in the daily papers of San Francisco the following:

CARD OF THANKS

THE EXILED FRIARS TO THE CATHOLICS OF SAN FRANCISCO

St. Ignatius' College, Sept. 14, 1872.

"On the eve of our departure from the hospitable shores of California, I feel in duty bound to address in my name, as well as in that of the Religious community of the Capuchin Friars, exiled by the present revolutionary government of Guatemala, as likewise in the name of the Dominican Fathers, a parting farewell to all the good citizens of San Francisco, who, during our sojourn in their midst, have never ceased to give us the

most splendid testimonies of Christian sympathy. Words fall short of expressing our admiration for the religious spirit by which the Catholics of California are animated, and our gratitude for all the many favors bestowed on us by them. Indeed, our hearts were far from anticipating the kind and generous reception we have met with in this land of true freedom. Poor and strangers, and with no other title to your sympathies than the fact of being the sufferers in the cause of God and religion, we were, beyond our merits and expectations, greeted by you with friendly love. We heard from your lips words of consolation and hope, and saw the hands of the rich and the poor open to aid us in our destitution. Yes, in your midst, Catholics of San Francisco, we forgot for awhile the sadness of exile, the hardships of a long journey, and the uncertainties of a gloomy future. We saw many eyes moistened with tears of pity and compassion for us, and we, too, raised to Heaven our eyes moistened with tears of joy to bless the Father above, whose loving providence never ceases to watch over His children.

"Were it in our power, we would gladly consecrate our lives and labors to the spiritual welfare of the Catholic community of this city. But circumstances beyond our control compel us to leave this land, where we have been witnesses of such tender piety and such generous charity. Whithersoever it shall please Divine Providence to call us, we shall never forget the numerous demonstrations of your kind sympathy. Wherever we shall find a home, there shall we tell of your Christian fervor and your generous hospitality; and we shall add that, while in the name of religion you came to the aid of the poor exiled friars of Guatemala, in the name of liberty you have protested against the despotism of those who usurp its sacred name to mask their wicked deeds of tyranny.

"Catholics of San Francisco and California, you have our deep admiration, our heartfelt thanks and our fervent prayers. Gladly would we know the names of all our benefactors and hand them down to the gratitude of posterity. But this is not in our power. We shall limit ourselves to mentioning the Jesuit Fathers whose guests we have been for two months and a half, and who have lavished on us their tenderest care. To the others we shall confidently say that their names are written in the hands and in the heart of that God who receives as done to himself what is done in behalf of his suffering servants.

FATHER SIGISMUND OF MATARO,
Guardian of the Convent of Guatemala."

To make the journey to the East the Capuchins had been supplied with civilian dress. Only obedience could make some of the older Fathers lay aside their habits!

Twenty-five of the thirty-nine Spanish Capuchins arrived at Milwaukee, St. Francis church and monastery, September 26, 1872; amongst them the Commissary-General Sigismund and Father Lector Ignatius with his students. When they reached Milwaukee the choice was left to each either to remain in the United States or to proceed to France. Several found that the climate of Wisconsin proved rather detrimental to their health, and therefore, in November, left Milwaukee for Europe; a number of Fathers and Brothers returned to their native Spain; the students with their Lector went to the convent of Fontenay-le-Comte, in the French province of Toulouse, amongst these Frater Joseph Calas, now Cardinal Vives y Tuto. Two priests, however (Father Stephen and Father Gabriel), eight clerics, and one lay-Brother remained at Milwaukee till February, 1873, and three other Fathers at New York till May, 1874.

In 1873 the Catholic martyr-president of Ecuador, Garcia Moreno, applied to the Capuchin General for a number of Fathers,[112] and his application was successful. In June 1875 seven Capuchin clerics crossed the ocean, amongst them Frater Joseph Calas, to continue their studies at Ibarra, Ecuador. He, however, remained only one year, when his broken health induced his Superiors to allow him to return to France; his brother Joachim either accompanied, or followed him to Europe, shortly after his ordination. Father Joachim ascended to high positions in the province, and whilst Commissary-Apostolic for Spain directed the Capuchin missionaries to the Philippine and Caroline Islands in the Pacific Ocean. The Caroline Islands lately came under German dominion, and the Capuchins of the Rhenо-Westphalian province are in charge at present; our official statistics of January 1, 1906, the latest on hand, quote nine Fathers and nine Brothers in that field of labor, the only Cath-

[112] Anal. O.M.Cap., 1899, 218.

olic priests in the archipelago, with twenty chapels to take care of. The Philippine Islands became American territory by the war of 1898; twenty-six Fathers and twenty Brothers of the Capuchin Order were laboring there on January 1, 1906; we may properly add here, that the American Government has not raised any objections against the Capuchins found in the islands at the time of the war. For the sake of completeness we remark, that within the very last years Capuchins have also settled on the island of Porto Rico.

The most prominent of all the Spanish Capuchin guests of 1872 is Frater Joseph Calas. May 26, 1877, ordained to holy priesthood at Toulouse, he soon after was promoted to the rectorship of the Seraphic College at Perpignan. In Nov. 1880 he experienced the trials of an expulsion for the second time, the French Government suppressing the college; Father Joseph transplanted it into the old Spanish convent of Igualada, not far from Barcelona. His brother Joachim, then Apostolic-Commissary of Spain, called upon him as companion and adviser on his way to the General Chapter at Rome, in May 1884, to promote the union of the Spanish Capuchins with the whole Order, from which, since 1805, they had been separated. Father Joseph was retained in the eternal city. His talents became known to Leo XIII, who added honor to honor, until, on June 19, 1899, he bestowed upon him the Roman purple, making him Joseph Calas, Cardinal Vives y Tuto.

The present Roman Pontiff, Pius X, also distinguished Cardinal Vives with his special confidence. We may add, that the Capuchin Cardinal is a very prolific writer in all branches of theology. That we dare claim him as American, that he entertains a true love for and an ardent interest in America, is proven by his words recorded in "Analecta":[113] "A Spaniard by birth, I am a Latin-American Capuchin by profession," which he uttered when the Latin-American bishops had elected him honorary president of their council.

[113] 1882, p. 219.

Capuchins in the West Indies

The Order also settled in the West Indies, a line of islands stretching from Florida to the mouth of the Orinoco River in the present South American republic of Venezuela. Cardinal Richelieu had directed the first Capuchins of the French Normandie province to these islands in 1633, about the same time as to Acadia. (Pietro Margry, Belain d'Esnambuç.) The Fathers Jerome, Marcus, Pacificus, and some others, probably six in all, are mentioned, in a register of the *Compagnie du S. Christofle,* June 4, 1636, being stationed on the small island and St. Christophero (St. Kitts) of the lesser Antilles group, a little east of Porto Rico. From thence they could attend part of the surrounding group. March 23, 1637, the Propaganda approved a letter of the Provincial in Rouen, by which he directed Father Raphael de Dieppe as Superior, with the Fathers Joseph de Caën, Archangelus de Changoubert, John Bapt. d'Anledy, and Pacificus d'Eu, as well as the lay-Brother Paulin de Rouen to St. Christopher Island, *"et alias adjacentes," i. e.,* and others adjacent. The French court took great interest in that mission, and under date of July 9, 1636, Louis XIII in a letter to the French governor, stated that he had taken the Capuchins under his special protection. Even this, however, was not sufficient to prevent persecution of the Capuchins: sometimes French officials, less humane in their methods than the missionaries, caused disagreement, and more than once English Puritans made their appearance. The principal station of the Capuchins became Guadeloupe, an island a little east of St. Christopher, with her two cities Port Louis on the northern, Basse Terré on the southern shore. The aborigines of those islands (Caribbeans) were perfectly uncivilized, even cannibalism prevailed; yet the Capuchins succeeded in planting stations at various islands and cities: on Marie Galante, Dominica, Martinique, St. Vincent—the map shows these islands stretching southward from Porto Rico to the South American continent.

We have already remarked, that P. Pacificus of the Parisian province had become prefect of the North American Capuchin mission in 1641. In 1647 he was commissioned to hold a visitation in Central America; he did go there with three very good Religious, and the Propaganda in a meeting of December 17, 1647, received his proposal to establish a college on the island Les Saints, just south of Guadeloupe, for the purpose of training Capuchins in the language and customs of that country. Thereupon this field of labor was again separated from the Acadian mission and reunited with the Normandian province. Other Religious Orders also worked on these islands, Dominicans and Jesuits. When the Acadian Capuchin mission came to a premature end, as we have seen above, this Antilles mission was in a better condition: under date of December 18, 1670, Louis XIV of France gave special directions to all his officials to aid the Capuchin Superior Fr. Ignatius de Rouen and his brethren. Another document (in *Code de la Martinique,* mentioned in the Propaganda March 1, 1689), signed by a Superior, Francis Boniface, in Port St. Pierre on the island of Martinique, praises the zeal of the adults there in attending the divine services and sending their children to Christian doctrine. The Capuchins had also spread to Santo Domingo, at least in 1686, when the official report first mentions this larger island, a neighbor of Cuba, as being a field of labor of our Fathers. But unfortunately there was not a sufficient number of missionaries available; the provincial of the Normandy province could not send more, though requested repeatedly; the Propaganda had enlarged the province in a meeting February 21, 1684, by adding the islands Granada, Tartaruga, San Martino, and San Bartolomeo.

This whole French colony never really prospered materially, though the coffee plantations produced the best American harvest.[114] The Capuchin mission on the Antilles islands was finally united with the one established on the South American continent, in Guiana.

[114] Cantu, vol. xiv, ch. xii.

The principal works consulted are the following:

1. Bullarium Ordinis Min. Capuccinorum, i-x.
2. Analecta Ordinis Min. Capuccinorum, Rome, i-xxiii.
3. Franciscan Annals, Crawley, (Sussex) England, i-xxxi.
4. Die Kath. Missionen, St. Louis, i-xxxv.
5. Missioni dei Capuccini, by P. Rocco da Cesinale, O.Cap., Rome, i-iii.
6. Die Missionen der Capuziner in der Gegenwart, by P. Ad. Steidl, O.Cap., Meran.
7. Katholischer Kirchenatlas, and
8. Katholischer Missionsatlas, by P. Otto Werner, S.J., Freiburg.
9. A History of the Catholic Church within the limits of the United States, by John G. Shea, New York, i-iv.

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P. Bonaventure Frey, O.M.Cap.

THE ESTABLISHMENT OF THE CAPUCHIN ORDER IN THE UNITED STATES.

THE ESTABLISHMENT OF THE CAPUCHIN ORDER IN THE UNITED STATES.

By the Most Rev. Sebastian G. Messmer, D.D.

Translated by the Misses Herbermann.

John Anthony Frey was born of Christian parents on June 12, 1831, at Herdern, a village near Frauenfeld, a town in the fertile canton of Thurgau, Switzerland. Reared among its vigorous people, who were divided into many sects, he received a rigorous Catholic training. His great talents led his parents to give him a higher education. They sent him to the Gymnasium at Fischingen and Einsiedeln, in order that he might study the classics. After completing his philosophical studies at Einsiedeln and Freiburg, he went to the University of Freiburg, in the grand duchy of Baden. Here it was that the thought of becoming a priest first suggested itself to him, and afterwards took deep root. Endowed with splendid intellectual gifts, he conceived the ardent desire of preaching the Gospel and planting the kingdom of God in strange lands.

At first his eyes were directed to China: subsequently he fixed his gaze upon the United States of America. Mindful of the great and blessed activity of the Religious Orders in the missionary field, and filled with a childlike veneration for the Capuchins, the thought came to him of going, with some like-minded friends, to plant the Capuchin Order in America and to begin and complete his missionary calling in the brown habit of the seraphic saint of Assisi. How these two seeds slowly grew, under the influence of a higher guidance, to a fixed calling and determination, we are told in the following personal reminiscences of the Rev. Bonaventure Frey. It is to be regretted that they extend only to the foundation of the mother-house at Calvary, Wisconsin.

* * * * *

Urged by the earnest entreaty of many brethren of our province, I (Father Bonaventure*) have determined, in the evening of my life, to gather my reminiscences connected with the foundation of our province. Perhaps God, who in His wise Providence often chooses the small and insignificant to carry out His designs, will be glorified thereby. Mayhap those who come after us will be prompted to return thanks to God long after we shall have turned to dust.

As the story of the foundation of the province stretches over nearly half a century, the writer's memory may have failed him in some details. His conscience, however, with God's help, will guard him against reporting anything false, or attributing to himself the glory which belongs to God.

In 1850 two students, Gregory Haas, from the Canton of Soleure, and John A. Frey, from the Canton of Thurgau, met at the University of Freiburg, Baden, famous at that time for a faculty which included Professors Hirscher, Staudenmayer, and Alban Stolz. Soon there sprang up between the young men a warm friendship, which was destined to last for life. From early youth there was implanted in both their hearts a strong desire to become priests, and then to devote themselves to the missions. How soon and where, were questions they left to Divine Providence; their eyes, however, were turned to China, if it should be possible to go there.

In 1850 Gregory Haas, having completed his theological studies, and made a stay of four weeks in the seminary, was ordained to the priesthood. During these four weeks he took his state examination before a radical board of examiners, and passed it to the admiration of all. His first appointment was a place as assistant to his uncle, pastor at Liesberg in the Canton of Bern. Here he received no other salary than three meals a day. The monotony of this Alpine village life was broken only by the annual visits of his university friend, who spent his vacation with him every year. During the happy days they thus spent together, they often spoke of their missionary projects, but without any decided aim. While Gregory Haas for

* The name in religion of John Frey.

three years in the most unassuming way lessened the burdens of the pastorate for his uncle at Liesberg, John Frey completed his theological studies at the Universities of Bonn and of Tübingen and was ordained a priest in May, 1854.* His first Mass was a great feast day for the Catholics of the neighborhood, especially as the preacher of the day was Gregory Haas, who had come a great distance from the western part of Switzerland. At that time there were no railroads, it must be remembered. After a pleasant trip through the Cantons of St. Gall and the Grisons and the Five Lake Cantons, the two friends parted, putting off the final decision of their vocation to a later time.

A few months after his ordination, John Frey was elected to the chaplaincy of a parish in Sirnach, Thurgau, by popular vote, a custom which still prevails in most of the Swiss Cantons. These were happy days for both chaplain and parishioners, and neither wished for a change. But after a stay of eight months at Sirnach another parish chose the young priest for its pastor, without his knowledge. In order to save the parish (Schönholzweilen) from trouble and humiliation, he accepted. Since the days of the Reformation this parish had been vacant, as the majority of the inhabitants of this large village were followers of the teachings of Zwingli. The election of a Catholic priest to the parish, after three hundred years, was hailed as a happy event by all, even by the Protestants. At the head of a large procession, the Zwinglian pastor and his parishioners came to meet his new colleague and to escort him to the Catholic church. It must not be forgotten that the Protestants also paid the expenses of this reception which were not inconsiderable.

* On May 25th, by the Right Rev. Bishop Peter Mirrer of St. Gall. He was a colleague of the Rev. John Martin Henni, afterwards Archbishop of Milwaukee, and was born in the same parish in the Swiss Canton of Grisons. When, in 1862, Bishop Henni on a visit to Rome called on the friend of his youth, at St. Gall, the present Archbishop of Milwaukee, the Most Rev. Sebastian G. Messmer, Henni's third successor, then a fifteen-year-old student at the seminary of St. George, had the good fortune to serve the Mass of the American Bishop, in the old Benedictine cathedral.

During the beautiful spring days of the year 1855, the news spread that a young man from the city of Wyl had returned from America on a visit. He had gone there many years before. At the time America was an unknown land to the people of Switzerland, and the arrival of an emigrant to this new part of the world, was looked upon as a great event. I, too, was eager to hear news from this new "Promised Land" and therefore was one of the first to visit the young man. During our long walk through the city and its suburbs, the chief topic of our earnest conversation was the life of the missionaries, and the young man showed more than an ordinary knowledge of the subject. Whether by accident or by Divine Providence, the road we traveled led to the door of a Capuchin convent. Curiously I asked my companion: "Are there any Capuchins in America?" He paused shortly to think and then answered, "To my knowledge all the Orders are represented in America, but Capuchins there are none." "Would the Capuchins not also be a blessing to the new country? Or would it be too difficult to establish the Order there?" I asked. "In Switzerland," he answered, "that Order is most popular and useful, and it would be equally so in America. It is strange that the Capuchins up to this time have not settled there. As to their reception, without doubt every Bishop would welcome them and receive them with open arms." These words seemed like an invitation from Providence, and from that time forth I had not the slightest doubt but that God wished in this manner to bring about the establishment of the Capuchin Order in the United States. Without losing a moment, I informed my friend Father Gregory Haas at Liesberg of what had occurred, and of the impression it had made upon me. I invited him to come to Thurgau to discuss the matter. After a few weeks he arrived, accompanied by a little boy, whom he was instructing in the rudiments of Latin. At Calvary this boy was later known as Father Daniel Scherer. After requesting a friend and fellow-student, the Rev. Father Zuber, pastor at Betwiesen near Wyl, to join in the consultation, we began to debate our important project.

Strange as might appear the idea of three secular priests establishing an Order in a far distant country, yet it was received with favor by all. In order to insure God's blessing upon our undertaking we bound ourselves to a daily half-hour's meditation and the recitation of the Rosary. True this was a slight step towards opening the way to a distant missionary land for three inexperienced students. An experienced and energetic leader was necessary, who would point out the road with wise suggestions and good advice. Such a person we believed to have found in the well-known Capuchin, Father Theodosius Florentini, Vicar-General of Chur. Without delay we wrote to him asking him to grant us a hearing and to give us his advice upon a very important matter.

After a few days Father Theodosius, ever ready to lend his aid, appeared in Thurgau, eager to learn what new undertaking Divine Providence would propose to him. This man, who had already founded two Religious Orders, and the large and famous hospital at Chur, and who had built a number of factories of all kinds, listened with great interest to our plans. At last he gave us his decision:

"Your plans are too ambitious, but they are pardonable in young men. You are not Capuchins, and have no connection with them or with the Roman authorities; and you have no acquaintances in America, no knowledge of the country, and are without money. To succeed, God's blessing must drop down on you from heaven. I have another idea, which I have long had in my mind, and this might perhaps be carried out on the present occasion. In our beloved Switzerland, the hatred against Catholics has diminished, the persecution of the monks has been forgotten, and the Protestants are more disposed to entertain brotherly feeling toward the Catholics than before. The large Protestant cities, Bern, Zürich, and Basel, are now open to us—we shall form a missionary band to travel throughout our country and bring back the people to the Catholic Church. You seem to be the very men for this undertaking."

This was an important suggestion, and our counselor had

almost gained the victory. "But," came the objection, "if we are so easily turned away from our first plans, which we have so earnestly considered, then we are certainly not God's instruments for those of Father Theodosius. We lack perseverance. We did not invite Father Theodosius to select a mission for us—we only requested him to aid us in carrying out our plans." This was the feeling which predominated, in spite of all the eloquent entreaties of Father Theodosius.

Some time afterwards we learned that a new bishopric had been founded in Wisconsin, and that the see was filled by a fellow-countryman of Father Theodosius, the Right Rev. Bishop Henni, born at Unternatz, in the Grisons. We thought the Bishop might need more priests in his new diocese, and therefore begged Father Theodosius to acquaint him with our plans and to procure our admittance into his diocese. When Father Theodosius was convinced that his scheme for the forming of a company of missionaries could not be carried out, he promised to open to us the way to America's missionary fields. After six months had passed and no steps had been taken, we no longer relied upon his promises, but trusting that our plans were acceptable to God, and that He would aid us, we placed our hopes in another conference, which, please God, should be the last.

A good old friend had escaped our memory, who no doubt would take a sympathetic interest in our new and difficult undertaking. His kindheartedness, his learning, and his thorough knowledge of music, would make him a most valuable addition to our trio; therefore we informed him of all that had taken place, and invited him to be present at our next conference. This was the Rev. Father Aloysius Stocker, pastor at Abtwyl, in the Canton of Aargau. With a great deal of pleasure he accepted our invitation. In order to make the trip as easy as possible for all, the city of Zurich was chosen for the conference, and so, on a beautiful autumn day in the year 1855, the four friends met in a hotel called "The Sun." Harmony and confidence were certainly not w[illegible]ng to us in our holy enterprise, and it was unanimously[illegible]d to undertake

the trip the following spring, even without invitation or welcome from Wisconsin. But the simultaneous departure of all four appeared too rash a step, and one likely to cause notice throughout the country. It was suggested that two should leave first, and the others follow as soon as the success of the undertaking was assured. Who were to be the first two? Stocker had lately been appointed to his parish, and was residing with his parents. His father was Mayor of Abtwyl, his brother the schoolmaster of the village, and he himself the much beloved pastor. Pastor Ferdinand Zuber, a poor student, had been granted a scholarship by his native canton, and was obliged by law to clear the debt he had thus incurred before emigrating. Gregory Haas and John Frey were, therefore, the only ones free to depart.

It would be tedious to recount all the obstacles that presented themselves; and the parting from their families, as well as their parishes, was very painful. Ecclesiastical authorities, also fellow laborers in the vineyard of the Lord, were not in sympathy with what they called a fantastic undertaking. "Stay at home and earn your living honestly. What schemes have these two men?" These and similar remarks both were obliged to hear, even from the lips of prominent priests. However, as these unkind criticisms on the part of the clergy could not cause them to waver in their firm resolves, all bonds were severed in a very short time, and the trifling sum of money needed for the journey was gotten together. We did not as yet know what port to sail to, nor what ship would bring us to the New World. But in order that God's blessing might be with us, we visited the Bishop of Solothurn, to whose diocese both of us were attached, and asked him to bless us and our undertaking. He gave us consolation and encouragement. We then bade farewell to an old friend and most beloved teacher, the never-to-be-forgotten Professor Alban Stolz of Freiburg, of whose sympathy and good wishes we felt assured. To him we did not look in vain for encouragement: not only did he give us great hopes, but at the same time contributed his mite to the sum we had collected for the distant mission. Then

we sailed down the beautiful Rhine, to the holy city of Cologne. In the person of a certain Mr. Maibucher, treasurer of St. Ursula's Church, we found an agent who arranged our passage from Antwerp to New York. On his recommendation we secured passage on an English brig, Robert Peel by name. Steamships were still few at the time and the price of passage on one would have been excessive for two missionaries.

The agent filled us with new courage for the voyage by informing us that as most of the passengers on the Robert Peel were Catholics, we would, as priests, be received with great joy. The day before starting we purchased, in the public market, the necessary tin utensils and two straw mattresses, such as were used by the poorest emigrants. The feast of Our Lady of Mount Carmel had dawned. We both celebrated Mass in the cathedral at Antwerp, and especially recommended ourselves to her motherly protection. In the harbor lay the Robert Peel, her sails spread and ready to put to sea. About fifty emigrants of different nationalities were waiting most anxiously for the signal of departure. But the gangplank had not yet been removed, and fully a half hour elapsed before the cause of the delay became known. Suddenly we saw coming toward the ship, with slow and noiseless steps, a procession of sixty men accompanied by a detachment of police. Two and two they were handcuffed and the feet of several were fettered. They were conducted across the little bridge that led on board the Robert Peel, their chains were removed, the police withdrew, and the happy ones shouted with all their might, "Hurrah, we are American citizens!" Antwerp had emptied her jail; its inmates constituted the majority of the Robert Peel's passengers. We now had the opportunity of acquainting ourselves with our fellow travelers.

A most humiliating time was about to begin for us. The free passengers, who did not belong to the Belgian colony of convicts, excepting one family, came from the lowest classes. The promise of our ship-broker, therefore, did not come true. The Robert Peel was an English ship and its officers, with the exception of a German ship-carpenter, were also English, while

the remainder of the crew were half Dutch and half English. The entire crew, including the captain, were half men and half brutes. Our berths were located on both sides of the ship's hold; three berths, rising one above the other, filled the ship's sides. Adjoining berths were separated neither by hangings nor by boards. This was called the second cabin. In the center were placed a number of chests and other baggage, which, not being fastened, were tossed from side to side in severe weather. The kitchen could scarcely have been any plainer. There was but one regular cook, a colored man, who supplied the wants of the captain and his family. A young man, a novice in the art of cooking, served the majority of the passengers, and a large number prepared their own meals. Variety of food there was none. The three daily meals consisted of pork and beans, with a piece of unsurpassed ship biscuit. Bread, potatoes, and vegetables were not to be seen during the forty-nine days of the voyage. The unscrupulous cook had several times sold to the passengers the fresh water which it was his duty to provide, and cooked the pork and beans in sea water. The result was a general sea-sickness. The captain ordered the speculator to be tied to the mast for twenty-four hours, and the passengers were obliged to fast until he had expiated his crime. Tables were looked upon as luxuries. One or several persons sat together upon a chest when it was not being tossed about by a storm, and some stood, as the ship's motion permitted, while partaking of their frugal meals from tin pans. The only water we had to quench our thirst was half slime, and in order to drink it we found it necessary to hold our nostrils.

Driven helplessly by violent storms, we sailed twice around the Isle of Wight, near the coast of England, and the holy feast of Pentecost was near. It was only now that the ship's carpenter, who ordinarily looked after the household affairs, heard that we were Catholic priests. Whitsunday gave him the opportunity to display his hatred for religion and at the same time to furnish amusement to the people on board. On the morning of the feast, when all was still quiet, this robust

man approached our tent and in a stentorian voice yelled forth, so that the echo resounded throughout the entire ship: "Get up, you monks; to-day you must clean out the jakes!" From all sides the words were welcomed with loud hurrahs that could be heard all over the vessel. We were stunned, for every one knew that this was meant to ridicule the priesthood, and, as can well be imagined, with the sort of a crowd there was on board, the spot referred to was a shocking place. While we were calling upon God for aid, there came forward a man heretofore unknown to us. He cried in a loud voice amid the shouts of laughter: "I will not allow you to insult priests in this manner, Mr. Carpenter; I will do the dirty work myself." The respect due to the priestly state was saved, and at the same time Divine Providence, of whom it is written, *"Suaviter omnia disponens,"* had in this manner taken care of our future. Our friend in need was a good Catholic Belgian who had until now been employed in a convent in his native place. After becoming of age, he thought he must try his luck in America, without having in view any special occupation or place. We invited him to join us on our journey to Wisconsin. How gladly he would have done so, but he had no money to pay his way! Our gratitude bade us share our crust of bread with him. Thus Victor Vanderstrieht (the good man's name), became our companion as far as Calvary. For four years the worthy Victor served us as but few Brothers have served us since the founding of our first convent, with a conscientiousness and joy which could not be surpassed. When the Civil war broke out, and the call for volunteers came, Victor could no longer restrain his feeling for adventure, enlisted among the defenders of the country, and we have never heard of him since. R. I. P.

It would perhaps be tiresome to recount the details of our long voyage, every day of which brought some new experience. But thank God a day was soon to come which would repay us for all the terror, humiliations, hunger, and thirst of the voyage. It was four days before our landing when the cry of Land! Land! resounded from the lookout. Those who have

never traveled under similar circumstances cannot understand the charm of this word. We could only compare it with the happiness of the moment when a soul freed from the body and from the miseries of this world, enters the state of bliss and cries out, *"Laqueus contritus est et nos liberati sumus."* Our eyes were filled with tears of gratitude, and all our past sorrows were forgotten. The second of September welcomed to terra firma the half-starved emigrants. The tossing of the ship had upset our equilibrium, and so shaken were our nerves that during the following fourteen days we had to hold on to the altar while saying Mass. We found lodging in a rather uninviting house for immigrants in Greenwich Street, which could scarcely furnish sufficient cheese and bread to satisfy our first hunger. How we longed for a good night's rest, but a new foe heretofore unknown to us presented itself in a host of innumerable vermin.

Thus we found ourselves in a vast and strange world thousands of miles from our dear old home and forever separated from it, in a new country where we had neither friend nor acquaintance. The morning after our arrival we inquired for a German Catholic church. We found one on Second Street, dedicated to St. Nicholas: The pastor, as well as his assistant, was a Hungarian. Both of them, until the time of their emigration, belonged to the Austrian province of the Capuchin Order. The pastor's name was Ambos Buchmayer, that of his assistant, Felician Krebesz. With the permission of their provincial they had undertaken this mission in America, but at no time were they connected with the Father General or with his Curia.

Sunday being near, and a holiday following in the same week, we were welcomed at St. Nicholas', where we were asked to preach and say Mass on the days mentioned. Our modest request for a small donation to fill our empty treasury found no response. Besides St. Nicholas' there were four other German Catholic churches in the city of New York. The Redemptorist Father Gabriel Rumpler had built the church of the Most Holy Redeemer in Third Street. In 1844, the

church of St. John the Baptist had been erected in Thirtieth Street, and two years later the Hungarian Franciscan Fathers had built a church in Thirty-first Street. A fifth church, poor and unpretentious, was situated in Thompson Street, and served by a Redemptorist Father. Under the supervision of the Rev. Father Raffeiner, Vicar-General of New York, the first German church in Brooklyn had just been built. A large number of the tailors from New York had moved to this city, where comfortable houses could be obtained for moderate prices. Before our departure we visited the Reverend pastor, who used all his eloquence to persuade us to remain as his assistants.

A journey from New York to Wisconsin in 1856 was no small undertaking; it was not only long, but also very uncomfortable. For immigrants the journey lasted eight days. The train in which we were placed was called an immigrant train. In reality it was only an ordinary freight train, to which were attached two cars destined for immigrants. They were of the plainest kind and consisted of four sides, with neither chairs nor benches. Those who wished to sleep lay on the floor or on their baggage. After purchasing three tickets to Milwaukee, for we had to provide for our good Victor also, there remained in our purse the sum of two dollars and a half, and even this pittance was lessened before our departure. On the street in front of the railway station an old woman kept a sausage stand. We were again starving, a fact still regarded as one of the consequences of our voyage. Although the sausages did not look very tempting, our appetites forced us to reduce our possessions by a dollar. I was chosen treasurer and as such it was my duty to deal out a slice of the sausage three times a day until the supply—alas, too small!—was exhausted. Worn out and hungry we landed on the fourth day at Dunkirk. The instructions of the conductor were: "To-morrow at four o'clock the train will start again; then you must be here." It was eleven o'clock in the morning, and as we were still fasting we looked for a Catholic church, where we wished to say Mass, if this were possible. After seeing our papers, the Irish pastor,

without budging an inch, showed us the church with the injunction, "There; help yourselves." We served each other's Masses. It was now one o'clock. Upon our return to the rectory the reverend gentleman gave us the choice of taking a cup of coffee immediately, or else of returning at three o'clock and dining with him. Taking into consideration our rebellious appetites, we chose the latter, and so we sat down in a log cabin near which a newly immigrated family from Alsace were just taking some freshly-baked bread out of the oven. In a ravenous manner the six children devoured the hot bread, and only great human respect kept us from saying: "Let us have some."

At last three o'clock arrived, and we sat down at the priest's table. He served each one of us with a small piece of meat and two spoonfuls of rice. We were forced to be satisfied, and then the waning sun and our poverty compelled us to look for free lodging for the coming night. A charitable Irishman, owner of a small restaurant, cared for us, after our explaining to him that we were priests and that our money had given out. I trust God has rewarded his hospitality many times. While we were peacefully resting in our unpretentious hotel, good Victor was sleeping in the immigrant car, without pillow or covering and supperless.

Two days later, early in the morning, we reached Cleveland. We were shown a poor church situated on a hill and cared for by a German priest, the Vicar-General of the diocese. As we approached this new settlement we met the reverend gentleman, who was just going to the village. As he eyed our long cassocks he called to us in astonishment: "What! Two young priests? What are you looking for on this forsaken hill?" We answered him, "We would like to say Mass here." "It seems to me as though you needed breakfast first of all. Heavens, how hungry you look," said the gentleman. "Well," said we to one another, "he is the first man of sense we have met since our arrival in this country." "Now come," he said; "you may first say Mass and then my sister will prepare a breakfast which will help to fill out your hollow cheeks."

Having partaken of the food with grateful hearts, we could truthfully say that here we had our first full meal since setting foot on American soil. The Vicar-General then, upon our request, gave us four dollars as offerings for Masses.

With this material aid we reached the second last important station, Chicago. It was eight o'clock of a glorious Sunday morning when we arrived at the depot of this city, now the largest city of the West. The comparatively new settlement numbered about 50,000 inhabitants. The streets were still in a primitive condition, boards being used for sidewalks. Aimlessly we walked through the city of framehouses, in the hopes of discovering a Catholic church. At last we met a young Irish priest, who was hurrying toward the cathedral, carrying an uncovered chalice. We inquired of him where we would be able to say Mass. He showed us a little church whither we now wended our way. It was St. Peter's Church, situated at Clark and Polk Streets. How poor and unattractive was St. Peter's! Until now we had hardly seen a church more unattractive-looking. It was an inclosure made of boards, and placed on six sawed-off stumps of trees, the entire structure shaking as we walked through it with our heavy satchels. A priest who was hearing confessions welcomed us most heartily. Upon making the happy discovery that we were still fasting, he exclaimed: "You come here like two angels sent from heaven. My head aches as if it would burst, and I am not able to work. One of you must sing High Mass, and the other must preach." Notwithstanding that we had not rested for the past two nights we undertook the arduous task. In the course of the day which we spent at St. Peter's, this noble Vicar-General, Father Ostlangenberg exerted all his powers of eloquence to persuade us to remain in Chicago. He offered us two churches, one being his own and the other that of St. Francis. Both of them gave promise of a brilliant future, but not even a cathedral could have detained us. We had but one aim, convinced that it was God's undoubted will—namely to arrive at Milwaukee. And after a pleasant ride of six hours, we reached the place of our desire, to which we had so long

looked forward, for which we had undergone so many hardships, suffered hunger, and made innumerable sacrifices. With tears in our eyes and thanking God with all our hearts, we perceived Milwaukee in the distance on the evening of the following day. But whither were we to go now? As we stood near our baggage, considering this problem, a German greeted us pleasantly, and invited us to follow him to the residence of his pastor. He was a trustee of the neighboring German church and, with our baggage, we got into his vehicle. Upon our arrival at the pastoral residence, he rang the door-bell; the housekeeper appeared and opened the door several inches.

"Here are two new priests," said the trustee. "Will you please receive them hospitably and give them shelter for the night?"

"The reverend pastor is not at home and I will receive no strangers; besides the kitchen fire is already out." With this she slammed the door.

"Come, Fathers," said the kind gentleman, "I will find lodgings for you." So saying he brought us to a hotel kept by a Catholic, telling the proprietor that he would pay the expenses. On the following morning we said Mass in the German church. While at breakfast we were surprised by the reverend pastor, who had just returned from a mission and greeted us thus:

"How can you take it upon yourselves to say Mass before having your papers examined?"

"Our papers are in readiness," we replied, "but your gracious housekeeper did not care to examine them."

The next trip was to the episcopal residence. Bishop Henni received us most cordially. "I have abundant work," he said, "and fellow countrymen with such good recommendations are thrice welcome." We were now guests of the Reverend Bishop, the one of us remaining for eight, the other for fourteen days. It was proper that we should give him our reasons for coming to America and tell him that we had planned to establish the Capuchin Order here. A smile played about his lips as he answered: "But not quite so hurriedly—we shall see. First of all you must become acquainted with the country and its

language." On the following morning the Bishop met a priest to whom he told the following story: "Listen to an amusing occurrence that happened to me yesterday. Entirely unexpected, two German priests arrived from Switzerland, young, strong, fine men, who said they wished to establish the Capuchin Order here; they are secular priests and have even less money than I have. But I thought to myself they would soon give up this idea." There were in Milwaukee, besides the cathedral, four other churches. St. Mary's and Holy Trinity for the Germans, and St. Gall's for the Irish people. At this time the church of St. Joseph, situated on the top of a hill, had just been finished and a newly ordained priest, Father Holzhauer, had been named pastor. Five miles from the city limits, at a place called Nojoshing, Dr. Salzman and Rev. Mr. Heiss had begun to build a seminary. In the northern part of Milwaukee, at the end of Knapp Street, the Sisters of Notre Dame, from Bavaria, had established themselves and had erected a part of the building which was subsequently to be their convent. Mother Caroline was the Superioress and Rev. Father Urbaneck the spiritual director. This in brief, constituted the church property in the new episcopal city in the year 1856.

After having tried his guests for eight days, the Right Rev. Bishop appeared in our room one morning and addressed the Rev. Gregory Haas in the following words: "I have found a place for you now. This afternoon you will go to Kenosha, a pretty town. The other gentleman will remain with me for the present." But immediately the first difficulty arose. The new missionary had no money. With throbbing hearts we told our troubles to the Bishop and asked him to lend us two dollars. "It will be all right; have confidence," he said. "But I cannot give you any money." After two hours we again summoned up our courage, and told him that we were not acquainted with a single person in Milwaukee and must therefore depend on his charity. We received the two dollars and so the good Father reached Kenosha in safety. One week later I was entrusted with the spiritual care of the church of St. Mary, where I remained until the beginning of May, 1857.

I must relate an important incident which happened at this time. On the feast of Epiphany, 1856, while I was conducting services in the church, a thief named Lepage, who was a runaway theologian from the seminary in Canada, entered the rectory and stole the collection which had been taken up for the orphans, all the money which belonged to the societies, as well as my own trifling savings. The thief was soon captured, and the money, which had already been expressed to Chicago, was recovered. In the courts, this son of the Muses was sentenced for burglary to three years' imprisonment at Waupon. The money the judges divided among themselves, and the lawyers. The societies and myself had the pleasure of being spectators. And so were lost the first savings with which the first Capuchin monastery was to have been erected.

Upon our request, the Right Rev. Bishop Henni had recommended two places to us which, according to his ideas, might serve for a future Capuchin settlement, St. Nicholas', later called Calvaria, near Fond du Lac, and St. Lawrence, near Schlesingerville.

On October 15th we left Milwaukee to find the first home for the Order. Two old grays carried the two enthusiastic explorers by way of Taycheedah through the unknown woods near the shores of Lake Winnebago. No one knew of the existence of a church of St. Nicholas, and so we roamed about until all signs of civilization had disappeared. At last we decided to turn back and after a tiresome ride of six hours we came to the church of St. Mary in Marytown. Rev. Max de Becke, formerly a follower of Kossuth, although a noble and unselfish priest and now canon in Raab in Hungary, was pastor of the congregation in the wilds of the forest. He sympathized with the horsemen and would willingly have shown them hospitality, but the extent of his provisions consisted of a small crust of bread. All he could do for us was to show us in the distance St. Nicholas' hill and instruct us how to reach the place. After a ride of an hour we arrived there. The impression made upon us by St. Nicholas', the future Calvaria was overwhelming; it represented a miniature Switzerland to us. We

were shown three hills; to the right the future Mount Calvary, to the left Mount Carmel, and in the background Mount St. Mary. The solitary spot, with its sacred names, lying before us in the bright glow of the sun, made a powerful impression on both of us and we exclaimed at the same moment, "Here we will build our first convent." Our first visit was to Mount Carmel. There Sister Petra, a young Religious of Notre Dame, with two other nuns, had had her home for the past five years. It was the first settlement of the Sisters of Notre Dame in the United States. They were overjoyed when they heard that a monastery would be built on the neighboring hill, as until now the community had been attended on Sundays only by the priests from St. John's. The noble Sister, who since then has celebrated her golden jubilee as Superioress of Mt. Carmel, treated us and our horses most hospitably, so that we were able to return to Fond du Lac in safety.

Mount Calvary ranged above all the other hills, and in the year 1856 was covered with oak-trees. Only the very top had been cleared to make room for the church which a few years before had been built by the first settlers, regardless of any style of architecture, and had been surrounded by a cemetery. The structure was built of oak-trees, roughly fastened together in the form of a cross. The right wing had not yet been completed, while the beams of the nave were covered with mortar, both inside and outside. The left wing was scantily furnished as a pastoral residence. The entire furniture consisted of a small table, a chair, and a box which closely resembled a Swiss Schnitztrog in which the farmers keep their dried fruit. This melancholy looking box which resembled a large coffin, our predecessor, Rev. Father Rehrl used as a bed for more than a year. A small window lighted up the narrow room. The door could not be locked; in the pioneer years thieves were not to be feared—only deer and bears would occasionally pay a nightly visit to find out how much of the domain they had so long owned had been confiscated by man's cultivation. Thanking God for having guided us here, and firmly resolved to carry out our plans in this secluded spot, we returned to our tem-

porary home, Fr. Gregory Haas to his now endeared Kenosha and I to St. Mary's Church in Milwaukee. In February, 1857, my faithful companion, notwithstanding the remonstrances of the Bishop and his congregation, packed up his trifling belongings, determined not to allow our zeal to grow cold, and started off to take the first steps in Europe to carry out our plans. In undertaking this dangerous journey he had three objects in view: To collect money, to gather novices—that is, such men who would show interest and liking for our work—but above all to gain the permission of His Holiness Pius IX. and through him the approbation of the Capuchin Order. Our meager savings were put together. They were just enough to make the ocean voyage possible. With sad hearts we parted, looking hopefully though somewhat apprehensively to the future. The noble Columbus as he started out in his fragile vessel to discover the new world, full of courage, with good intentions, accompanied by the best wishes of his friends and patrons, surely had not the slightest idea how nearly his project would fail. When all conspired against him, the ocean, famine, and even his own crew, the heavenly pilot took charge of the ship and showed the disheartened sailors the long wished for land. God's wise guidance is not always understood by His creatures. It is difficult for man to comprehend, that it is not man who guides the stars, and causes the world to revolve, but an infinitely wiser hand, without which all human plans would come to naught. So too Gregory Haas and his companions were to learn that it was not given to them to found the Capuchin Order in their new home; they were destined to learn by experience the prayer: *"Non nobis Domine, non nobis, sed nomini Tuo da gloriam."*

On March 21, 1857, he embarked on a ship for Antwerp, where he arrived safely on April 5th. Here he wanted to try his fortune and take up a collection. Let us follow the footsteps of this humble beggar wending his way through this seaport city, undiscouraged at his failure, through Cologne, through Malines, to Louvain, the home of a Catholic University, and to his dear old Mannheim. After this humiliating journey

we find him crying with St. Peter: "Master, I have laboured all the night and have taken nothing."

The experience of his journey from Antwerp to Rome, during which time he suffered much mental anguish and bodily privations, the Rev. Gregory Haas has given us in a diary which he begins on April 5th in Antwerp, and ends in Rome on May 20th. We will give our readers an exact transcription. To understand it, an explanation is necessary.

The year before our departure, we had made an agreement with one of the most influential Fathers of the Swiss Provinces, Rev. Father Maximus, a distinguished lecturer on theology, that, should God bless our undertaking in America, he would in every way endeavor to aid us. His sympathy for this noble work was so thoroughly aroused, that at length he decided to join us as our leader, that is, if he could obtain permission from his provincial. He had no doubt of obtaining this consent, in consideration of the good work which he had done in the province and because he had so often expressed a wish to lead a missionary life. But his success did not equal his expectations. A man like Father Maximus was too valuable for the province; in order to retain him and to keep all temptations away from him he was elected provincial at the next chapter.

First Letter of Rev. Gregory Haas to Rev. John Frey:

Dear Friend:

God, our Guide and our Protector, in whom from all beginning we have confided, be praised, for all we have done since our departure for the glory of His holy name! A few more hours of anxiety, and I expect to be able to say in peace and confidence: "It is accomplished." Meanwhile let me tell you what has happened since my departure from New York on March 21st. On board of ship, the service and order was all one could desire, and aside from the distaste resulting from invariably partaking of the same dishes, we had no cause to complain. As the wind was generally favorable and never violent, we arrived at Antwerp on April 5th, our journey having lasted just fifteen days. I immediately went to the Capuchin convent, which was new, having been established only a half year.

I almost frightened the poor Fathers when I informed them that it was my intention to take up a collection in the city. They said it would be unwise, as they were always in want and continually begging for money, and that by making the attempt I would do them harm. A Jesuit Father confirmed this view for Belgium, in support of which he cited the case of Father de Smet, whose collections had resulted in utter failure. I still had a lingering hope that the Cardinal Archbishop of Malines would give me permission to collect money, but without even being allowed an interview, I received nothing but permission to say Mass in Belgium for a month. In Louvain I met with no better luck, but the promise to send me money thereafter. At the suggestion of my companion I tried my fortune at Cologne, with the Count of Beisel, from whom I received twenty francs. After attempting another collection at Mannheim, where I met with even less success, I hurried to Liesberg to celebrate Easter, and arrived there Holy Saturday, precisely at midnight. The following Easter morning I greeted my old congregation. I left Liesberg on the following Friday and went to Herbetswil to our friend Fiala,* who, as you know, is to take part in our undertaking. Here I stayed over night and the good-hearted man told me of all his plans. Yet his position as leader of the young conservatives in the Canton of Solothurn would make his withdrawal in the face of the furious radicals an irreparable loss.

On Monday, accompanied by my reverend brother, I went to the city of Solothurn to have the question which so deeply interested me settled by the Capuchin Fathers. But matters were destined to become still more critical. Father Aemilian, formerly guardian of Rapperswyl, expressed himself very dubiously, and Father Schmid, whose influence is well-known to you, stated directly: "So far as it depends upon me I will not give a single Father." My shattered hopes were somewhat revived on Tuesday at Olten by the Rev. Father Edmund, who also advised me not to see the Provincial until I had conferred with Father Damascene and received the clear promise of Father Maximus himself.

But at this time, the Reverend Provincial happened to be at Lucerne, and as I was obliged to pass through this city, to avoid him would have seemed rather lacking in courage. Wednesday morning, April 22d, led me to the most exciting conference in which I have ever taken part, and I hope never to

* Afterwards Bishop of Basle.

take part in a similar scene. He read his own and my commendatory letter, after which he said: "It is all very well and good, but it is impossible." "You surely do not intend to fulfil your promise in this way?" I asked. "I made no promise," he replied. "But why then did you give us the letter? You certainly extended some hope." "It is not possible; it cannot be done." I think that I exhausted every argument in opposition, and called his action a wrong done by the Order. In vain. The same words were constantly repeated: "It is impossible." So I informed him of my determination to go first to Altdorf and in case of my failing there, to Rome. When parting, I said to him that his answer was not final, to which he made no objection. On the evening of that day I went to Altdorf and found the two priests full of determination. Father Damascene especially spoke in a manner which made me feel happy. The following day, on which Father Maximus was to give me his written answer, we both said Mass for this intention and gradually the good Father who was destined by God to be our guide and leader came to a resolve. The next morning his letter was ready, a letter as positive as a pious member of an Order could possibly write. But Father Damascene had not the patience to wait for my departure. He sent a decisive telegram to the Father Provincial at Lucerne and while on Saturday, the 24th, owing to circumstances, nothing could be done, on the 25th my position was comparatively easy. His consent was clearly in sight, but before giving his decisive answer, he wished to hear the opinion of Father Aemilian in Solothurn and Father Anicetus in Zug. I returned to Altdorf on Saturday to await the written decision. My heart is relieved as if I held the written approval already in my hands. The most trying days of my mission would then be past. Full of joy and possessing the written assurances I would begin my begging tour.

But my days of trial, it seems, are not yet over. Patience, old fellow, we are in Rome. To-day is the eve of the Ascension. In Altdorf, I waited full of hope. Just then Father Aemilian arrived from Zug. "Solothurn refuses its consent," he reports. Hence his advice to go to Rome.

On the same day, I started out on the journey for Zug; passing through Schwyz I received some encouragement from the Guardian Father Ivo. So I arrived at Zug, found a hearty supporter in Father Anicetus, who succeeded in persuading Father Lucius to despatch to Rome, with his recommendation, our request to send a Father to the United States. But in

order not to wait indefinitely and perhaps waste two months, for without a written decision I could collect no money—I decided to use Father Rehrl's fifty dollars, knowing that he would not object, and then to start for Rome. I went from Zug to Betwiesen and found our colleague Zuber in such patriarchal poverty that—to mention but one detail—he used a wooden spoon at meals. He had not for a moment been shaken in his resolution, and he did not refer to my offensive letter with a single word of complaint. In his entire conduct I could trace the will of Providence to call him to a religious life. Traveling through Frauenfeld I saw your sister, who was quite moved and declared that since your departure she had had but little joy. She has not, however, made up her mind to go to America, and I recommended her to pray that she might know God's will. With the other gentlemen in Thurgau who mean to join us I did not communicate. In fact I did not care to do so until I was sure of success. Therefore I hastened to Rome, starting on Sunday, May 10th. I could not start earlier because I had to tarry about eight days at Lucerne, awaiting the endorsement of my passport by the Sardinian consul. I arrived on Wednesday evening.

Thursday I visited the Capuchins. Here I was told that the General was away traveling and that the procurator and his secretary were also absent. The latter might possibly return by seven o'clock at night. As I could not procure an interview with the procurator that night, the matter could not be submitted at the regular meeting on Friday. My paper, however, was received with favor by the procurator. I had a number of conversations with Bishop Hartmann of Bombay, a pupil of Father Maximus. Our proposition seemed to meet with no objection. Every consultor was in its favor. The final decision was adjourned until Monday the 18th. The decision I received was strange and contrary to all my expectations, nevertheless I accepted it resolutely, without a word of opposition. In order to make the novitiate as strict as possible the two candidates in Europe, Zuber and I, were to make it in Lucerne. In the meantime, you are to get the house in readiness. I was told, moreover, that they would give me such papers as would enable me to make collections before beginning my novitiate. Bishop Hartmann at first felt the same way about the matter as I; he was puzzled, and did not know whether to approve or disapprove of these terms. We discussed the question and found many reasons for the immediate departure of the gentlemen who were to start. The procurator

would not change his terms and so there remains but one hope, namely, that Bishop Hartmann's letter to the General will bear some fruit. If possible, I shall also go to see the General, at Bologna, where I hope to be presented to the Holy Father likewise. In any case, Father Maximus is to accompany me to America in order to receive your vows. To-morrow, Tuesday, I shall visit the procurator to receive the papers. Collections in Rome are out of the question. On Wednesday, May 20th, after receiving the papers I shall either go to Naples or immediately to Vienna by way of Milan.

Even trifling matters are not to come to pass as we anticipate, and so I had to wait until yesterday, Saturday, for the provisional document. The final document I am to receive from the General himself at Bologna. I have had a translation of the provisional document, which is in Italian, made by a priest, and will append it. After sending these letters to America and Switzerland I shall immediately proceed to Naples to see what Divine Providence shall do for us in the matter of collections. Do not worry. By overcoming these difficulties we shall see how God's help is with us.

Your friend,

Gregory Haas.

The seed had been sown and was beginning to sprout. It was ready for further growth and development. But days of drought and heat came, which threatened to destroy the tender plant. Unforeseen difficulties of all kinds arose to endanger the realization of the long cherished plan to found a Capuchin community at Mount Calvary. Before all, it was necessary to be united to some European province of the Order, or at least to receive canonical recognition from the heads of the Order at Rome.

* * * * *

The two future sons of St. Francis, who were still secular priests, must prepare themselves for admission into the Order under the guidance of an authorized Capuchin Father—in other words must make their novitiate and take their vows. The European Capuchins must be induced to co-operate with the two candidates in order to bring about these preliminaries. This was the principal end of Father Gregory Haas' journey

to Europe. Let us return to Father John Frey's recollections in order to learn what he was meanwhile doing in the United States.*

In the autumn of 1856, the two priests purchased, for $5,000 each, two farms at the foot of Mount Calvary, one from Mathias Bourgeois, the other from a family named Spieles. They had not the least fear that their bold plans might fail, either through financial entanglements or by reason of a refusal from Rome or from the provinces of the Order; or rather, they did not allow such thoughts to enter their minds. The church property was twofold; that on which the church stood belonged to the Right Rev. Bishop; the other the congregation reserved for itself to use according to its desires. The episcopal property was generously turned over to us. The Bishop allowed us to secure as we might the part of the property belonging to the congregation. Thus we had land in plenty; it remained to be seen whether it would remain in our hands or not.

While Father Gregory Haas was traveling in Europe to bring about our entrance into the Order, to gather recruits and money, Father John Frey, against the Bishop's wishes, left his congregation of St. Mary's in Milwaukee, and betook himself to Mount Calvary. From Milwaukee he brought a carpenter and builder named J. Flatz to take in hand the woodwork of the new buildings. A puny horse and a rickety wagon also accompanied him to the Holy Hill, as it was even then called. The horse and wagon were purchased for $100 and after settling down there remained the large sum of $30 to build the monastery. After a few days financial difficulties forced Father Frey to look about for a loan. Milwaukee was the only place where he might hope for any assistance. But the Right Rev. Bishop of whom he asked advice and help answered: "Tell me where there is money to be found and I will raise it, for I myself am in the greatest need." Every old friend and business man in the city was applied to, but all in

* From this point the narrative is apparently based upon recollections orally given by Father Frey to the continuator.

vain. The last ray of hope came from an old Jew, of the name of Simon Levi, who after a few days consented to advance several thousand dollars at the rate of 24 per cent., on condition that the Bishop signed the bond. He insisted upon immediately deducting the 24 per cent. from the sum loaned. The conditions were hard, but for the moment we were relieved.

In the spring of 1857, through the efforts of Father John Frey, the foundation was dug and the building begun, and in July, Archbishop Heiss, then still rector of the Salesian Seminary, laid the corner-stone of the first Capuchin convent in the United States. After many difficulties, the Rev. Gregory Haas had obtained permission from the head of the Capuchin Order in Rome to establish the religious community in America.

The Rev. Anthony Maria Gaschet, of Freiburg in the Swiss province, was sent over to be Superior of the Order and master of novices. In a rather primitive mission chapel of Our Lady of Mount Carmel on December 2, 1857, two of our priests and a lay brother received from Father Gaschet's hands the robe of St. Francis, and the Rev. Father Haas was henceforth known in religion by the name of Father Francis, and Father Frey by that of Father Bonaventure. In the spring of 1858, the members of this small community moved into the now completed wing of the future convent of Mount Calvary. The canonical constitution of the community took place on July 9, 1858, and the Rev. Anthony Maria was appointed guardian. During his guardianship, on February 16th of the following year, the novices made their first vows. Though the Capuchin rules and their ritual were scrupulously observed, the poor monks had many difficulties to contend with. A heavy blow was dealt the young community, when Father Anthony Maria, until now its guardian, left the convent with his Socius, on May 19, 1859, to devote themselves to missionary work among the Menominee Indians. in Keshene, Wisconsin. Before his departure he appointed the Rev. Gregory Haas as the head of the convent. The latter says on the subject: "The hopes which we based on the habit of our Order faded away after the departure of Father Anthony Maria. At the end of April

there followed two years during which we were completely dropped and ignored on all sides, helpless, without advice and means; we were supported only by our loyalty to our cause."

Though some new members had joined the community, the income was very small. The building of the monastery had led us to contract various debts and nowhere was there any money to be obtained. At Rome no one seemed to trouble himself about the fate of the new mission. The small community suffered many trials during this period of poverty.

At last a ray of hope appeared to encourage the much tried monks. The newly appointed minister general lovingly gave his assistance to the newly founded convent, and on January 2, 1861, he appointed Father Franciscus as Superior and Guardian of the Order in America, and Father Bonaventure as vicar. Thus a regular government was established for the convent and its future secured. But the sun of peace was not long to shine in our monastery. Soon new troubles and worries arose through the fault of those members who apparently had come to help the others, but in reality strove to undermine them. Worn out by the responsibility and worry, Father Bonaventure, then vicar, was taken seriously ill and made his will on August 23, 1861; but, thank God, his hour had not yet come. In spite of all these trials, preparations were made to build the church, to add a choir, and to erect a modest college. Soon foundations were laid. As a compensation for the hardships undergone, the community was increased by a number of new members. In July, 1863, both the new church and choir had been completed and were solemnly blessed by the late Bishop Henni. In this as in most building operations subsequently undertaken in the province, Father Bonaventure was supervising architect and carried out his well-known and correct ideas on Christian art.

While Father Francis turned his attention chiefly to the development of the society so as to strengthen its inner foundation, Father Bonaventure's aim was to give a comfortable home to his brethren in religion, to erect churches and schools and secure for the Order a field of useful activity. In order that

the community might thrive it was necessary to open a seminary. For this purpose the south wing of the convent, begun in 1862, was completed and fitted up as a college (1864); it was attended by twenty students. Thus was called to life the high school of St. Laurentius of Brundusium, and the foundation laid of the college of Calvary, which to-day ranks among the prominent educational institutions in Wisconsin. After the terrible fire, which occurred Christmas, 1868, and destroyed the entire convent and a part of the church, Father Bonaventure, (at that time Custodian of the Province), built in 1880 the present college at some distance from the monastery.

Despite all storms, the seed that had been planted had slowly begun to spring up on Mount Calvary. But to become a hardy tree it must grow and ramify in other directions. Francis and Bonaventure turned their eyes toward Milwaukee, at that time the only episcopal see in Wisconsin. On April 22, 1865, Schunck's dilapidated brewery was bought for the sum of $5,000. Two thousand were paid in cash. Father Bonaventure, architect and builder of the Order, was commissioned to fit up the old place, until now dedicated to the service of Bacchus, to higher and worthier purposes and make of it a building suitable for a convent. Joyfully he went to the chaplain of the Sisters of Notre Dame, Rev. F. X. Krautbauer, afterwards Bishop of Green Bay, who was very friendly, and assisted Father Bonaventure with word and deed.

Much encouraged, Father Bonaventure hired some workmen and began the alterations in the brewery. But now a new storm was gathering, followed by days of much trouble and sorrow. At that time the Know-Nothing movement was at its height in Milwaukee, and bands of rowdies made the city rather unsafe. Scarcely had it become known that the much dreaded monks were to settle in the city, when there was a general uprising. A lawsuit was brought against Father Bonaventure, disputing his right to the ownership of the property in behalf of the heirs of a former owner. However, Father Bonaventure would not allow himself to be frightened; he placed the matter in the hands of a competent lawyer, Judge

Jenkins. With his handful of laborers he set to work to add another story to the building, when one day a band of bigots appeared, fully armed and led by a woman carrying a gun. They drove all the laborers from the spot where they had begun to work. Lawyer Jenkins proposed to repel force by force, but Father Bonaventure prevented him from so doing, saying: "This is not the way for priests to enter a city and to found religious houses." He tried to settle the matter peaceably but the court decided against him. Thus the first attempt failed and the $2,000 that had been paid were lost. "These priests are serpents," said the Judge, "who are trying to steal into the city and must be crushed." In spite of this failure the head of the Order allowed Father Bonaventure to make a second attempt. Father Krautbauer drew Father Bonaventure's attention to the block upon which now stands the church of St. Francis, the large though plain house of the Capuchins. A Mr. J. M. Silkman, the owner of the place, sold it to Father Bonaventure for the sum of $5,300. The deed of sale was signed on August 24, 1865. Though the plans for building were ready, it was impossible to begin the work because the means were wanting. How were these to be found? Father Bonaventure went to Iowa, where he gave missions in the parishes of Father J. M. Flammang and in the neighboring parishes, at the same time collecting what he could for his foundation. Father Bonaventure, at that time at the height of his youthful strength and enthusiasm, knew how to win the hearts of his listeners by his eloquent words, so full of feeling, and in a very short time he was able to bring back $1,600 to Milwaukee and make first payment on the property purchased. For the rest he gave a mortgage bearing 7 per cent. interest, to Mr. Silkman. Shortly after his return, Father Bonaventure conducted the yearly spiritual exercises at the convent of Notre Dame and received a considerable alms from the Mother Superior for his services. With this he was able to purchase brick for the new building. It is to be mentioned that the Mother Superior proved herself a great benefactress of the Capuchin Fathers during her entire life.

As a true mother she watched over their welfare, and was ever ready to lend assistance in time of trouble and trials. Her memory is cherished by the bearded monks.

In the fall of the year 1866, Fathers Francis Haas and Cajetan Krauthahn gave two missions in New York. This led Father Augustine Dantner to request Father Francis to send him an assistant to aid him in his large parish in Thirtieth Street. The congregation had for years past rebelled against the control of the church property by the pastor and the Archbishop. No one seemed better suited for the place than Father Bonaventure; at the command of his Superior, he bade farewell, with great regret, to Milwaukee, which offered so large a mission field, to begin his more difficult and seemingly thankless task in New York. Let us follow him to watch how here also, violent passions and wicked discord threatened to choke the seed of the Gospel.

Father Bonaventure is again in New York, where he had landed for the first time just ten years before. At that time when he and his companions passed hurriedly through the vast metropolis, to found the Capuchin Order in the West, he had little thought of the splendid churches and convents of his Order that were one day to be raised by his hand in this wilderness. We may truly say "that man proposes and God disposes." As assistant to Father Augustine, a Capuchin missionary of the Austrian province, Father Bonaventure did his utmost to reconcile the parishioners with their priest and the Archbishop. In vain; in less than half a year he saw the hopelessness of all his efforts. All his endeavors and all his eloquence were thrown away. The congregation was placed under an interdict a second time, and at the request of the Most Rev. Archbishop, afterwards Cardinal McCloskey, Father Bonaventure looked about for a more fruitful field to exercise his priestly labors. This he found in the neighborhood of Pitt and Stanton Streets, where the Bishop allowed him to build a church for German Catholics. The consent of the Superiors having been obtained, a place 75 x 100 feet was bought, and on March 10, 1867, the Archbishop sent the Superiors the

papers assigning the future church and parish to the Order. Thus was the first Capuchin settlement on the Atlantic seaboard begun. In spite of all distress and storm of evil days, the seed planted at Calvary has already put forth three vigorous shoots, from which will spring in the future no doubt new and fruit-bearing plants. The fourth germ is budding slowly on the banks of the Detroit river, from which new life will be imparted to its older sisters. The time is now at hand when the seed that was sown in fear and trembling, that grew up amid storm and adversity, is to ripen and bear fruit. Everywhere we find Father Bonaventure the principal sower in the Capuchin Order.

Maturity and Harvest.

It was therefore resolved to build a church and convent in honor of Our Lady of Sorrows in Pitt Street, New York. With the true American spirit which he had acquired by this time, and which makes the most of even adverse circumstances, our good Father Bonaventure began his work in a saloon situated near his future church, and fitted it up as a temporary church and school. The first services were held on the first Sunday of Lent, and on the following day the school was opened with an attendance of fifteen children, a number which by the end of the year increased to forty. The next task was to gather the hitherto shepherdless sheep into this uninviting fold. Many obeyed his voice and Father Bonaventure, much encouraged, laid the corner-stone of the new church, August 15, 1867. By the end of October the structure was under roof and prepared to receive the congregation. "Many wept," says Father Francis, "when amidst the solemn strains of music the Blessed Sacrament, borne in the remonstrance under a canopy, was brought from its temporary home, as from the stable of Bethlehem, to the new building, escorted by an honorary guard of policemen, which the city had sent, and accompanied by the new congregation." The congregation had good reason to shed tears of joy. All, from the few men of means down to the poorest servant girls, had generously contributed to bring about

this triumphant result. Many had even better reason to rejoice: they had found again their long lost faith. On September 6, 1868, the church was dedicated by the Archbishop, and the children, led by the Sisters of St. Dominic, marched in procession into the edifice. A fine building with a large cupola rose up amid the little houses, and large numbers of the faithful assembled there for divine service. Here until the fall of 1870 to the delight of the most Reverend Archbishop, and with the visible blessing of Heaven, Father Bonaventure worked for the good of the German congregation.

The congregation continued to flourish under his zealous successor, Father Laurentius Vorwerk. In 1874 a large schoolhouse was erected on the corner of Pitt and Stanton Streets, and in 1881 a fine new convent was added to the school and church.

In the meantime affairs in Thirtieth Street had become so desperate that the church was about to be sold to a Protestant congregation. The Archbishop, who had just returned from the Vatican Council, summoned Father Bonaventure, and after describing the hopeless condition of the congregation said to him: "If you will accept this parish as it is, and try to build it up again, I will give it to you with all my heart." Father Bonaventure answered: "As long as I am able I will do all I can to prevent a German congregation from going to ruin. As it is, there are but few. I ask to postpone my decision for fourteen days, so as to put the matter before my Superior." The permission of the latter was soon given and Father Bonaventure began the difficult undertaking of building up the parish of St. John the Baptist and erecting, if possible, a new dwelling-place for our dear Lord. It was a difficult task, which cost many a sleepless night, many hours of ceaseless activity, which compelled him sometimes to warn and to threaten, and which required all his eloquence and all his patience. It was only when after a month of fruitless effort, he appeared ready to depart and leave the church to its destiny, that the well-meaning elements of the congregation obliged the trustees to deliver the title of the church property to the Archbishop.

Peace was thus established, and the school, numbering fifty children, with one teacher, which had been closed since the proclamation of the interdict, was reopened in a hotel on Sixth Avenue. This took place in the winter of 1870-71.

It was only then, Father Francis tells us, that it was felt that this church was too small, and Father Bonaventure, in spite of the debt upon it, was obliged to plan a new one. The parish, consisting mostly of well-to-do families, chose the plans for a Gothic structure with three aisles. In a very short time over half of the $100,000 and more that the church was to cost was collected. In the spring of 1871, the church was begun. It may be well to relate some of the circumstances connected with the laying of the corner-stone. According to the story current in the Order it rained in torrents that day. In order to protect the Archbishop and clergy a large tent was erected. Father Dominic Kraus, pastor of St. Boniface's parish in Jersey City and undoubtedly remembered by many, was the preacher. When the rain began to pour into the tent, the Archbishop gave the preacher a hint to shorten his sermon. But the preacher poured forth his eloquence in streams as copious as the rain and neither seemed likely to have an end. Archbishop, priests and laity received an overflowing Asperges. The musical instruments, filled with water, produced tones so dreadful that a number of car-horses were frightened and carried off passengers and all, a thing never known to have happened before.

The author of these notes well remembers how in October, 1871, a short time after he landed, he paid a visit to Father Bonaventure, accompanied by the late Father Godfrey Prieth, pastor of St. Peter's in Newark, N. J. They found Father Bonaventure covered with dust from the brick and mortar, walking about on the still open beams. At that time he lived in the old rectory. On June 24th, the feast of St. John, the aged Cardinal McCloskey had the pleasure of dedicating the completed edifice. St. John's Church is a beautiful structure situated on Thirtieth Street near Seventh Avenue and is a great honor to all who had a share in its erection.

The splendid spire, the fine convent and the large school were built after the plans made by Mr. William Schickel, who also built many of the churches, schools, and convents that Father Bonaventure has since erected. In this handsome church, over the side altar, we find Lamprecht's beautiful painting of the Immaculate Conception and the Infallibility of the Pope. This truly Catholic artist painted also the fine picture which almost entirely covers the one side of the refectory of the adjoining convent. It illustrates a legend of St. Bonaventure and St. Francis, related in a poem written by the old Capuchin, Father Vincent. Historically the picture is of value as it contains excellent portraits of Fathers Francis, Bonaventure, Anthony (kneeling), and Lawrence, who holds a child (the future St. Bonaventure).

Here also are found rare solid silver candlesticks of the seventeenth century, hammered and chased. These came from the former convent of Katharinenthal, near Schafhausen in the Canton of Thurgau. The parish of Herdern in Father Bonaventure's birthplace had bought them at the suppression of the convent, and in turn sold them to him during his visit there. This acquisition for the convent of St. Francis shows the Capuchin Father's love for Christian art.

St. John's parish had been a source of much trouble to Father Bonaventure, but perhaps for that reason it was his favorite parish. In no other congregation was his stay so long and his later visits so frequent. The convent was canonically instituted under the name and patronage of St. Fidelis on April 19, 1872. It may here be mentioned that during Father Bonaventure's pastorate the St. Vincent de Paul society was established in the parish. Mr. Louis Benziger, an intimate and lifelong friend of Father Bonaventure was its first president. Since the building of the church this society has been one of the greatest blessings to the poor of the congregation.

At the first capitular election held at Calvary, February 6, 1873, Father Bonaventure was chosen assistant to the Rev. Father Commissary, who afterwards became Father Custos. Father Bonaventure himself was appointed custos (acting

provincial) at the third election, held October 16, 1879. At the same time he accepted the position of Superior of the convent at Appleton, Wisconsin. Here the Bishop of Green Bay, the Right Rev. F. X. Krautbauer, had given the Capuchins the care of St. Joseph's parish. A new schoolhouse had become a necessity for the parish, and they accepted the plans made by Architect Schickel. Its corner-stone was laid by Bishop Vertin of Marquette, Michigan, on May 30, 1880. As early as November of the same year, the handsome school-building was blessed by Bishop Krautbauer. It cost $22,000 to build. A fair was held in 1880 to reduce the debt, at which the sum of $3,000 was obtained. A second held in the following year realized $1,400.

With the consent of the congregation, Father Bonaventure enlarged and improved the rectory, which was too small for the members of the community. An old wooden tower which obstructed the view of the garden was an eyesore to the Superior. It was doomed to destruction, and one fine day, Father Bonaventure sent a Brother for an axe. With this he proceeded to chop down the old tower which, in order to avenge itself on the old Capuchin, nearly buried him under its ruins. Father Bonaventure narrowly escaped.

In 1881, Father Bonaventure reorganized the Young Men's society. The inhabitants of Appleton still remember the stirring patriotic speech Father Bonaventure made at the memorial meeting held in the fall of 1881 on the occasion of the assassination of President Garfield.

In May, 1882, Father Bonaventure traveled to Rome, with the famous theologian Father Anthony, to procure the formal erection of a new province in the United States. The journey was successful and on August 7, 1882, the Capuchin body founded at Calvary was recognized as a regular province of the Order. Upon his return, St. Joseph's parish at Appleton gave him a reception, an expression of their gratitude and affection. But only too soon was he again to be taken from them. On October 19, 1882, at the first council at Calvary, he was elected the first provincial of the Capuchin province of

St. Joseph. According to the decrees given at Rome the province included Dakota, Minnesota, Iowa, Wisconsin, Michigan, New York, New Jersey, and the diocese of Fort Wayne and Chicago. In this same provincial council a wish was expressed to establish a convent midway between the East and West. This was to serve both as a residence for the provincial and as a novitiate. Father Bonaventure negotiated with Bishop Borgess of Detroit and was delighted to receive the Bishop's permission to build a small convent near the Catholic graveyard on Mount Elliott Avenue, Detroit. On July 14, 1884, the convent and chapel were dedicated in honor of St. Bonaventure. Since that time, the Fathers residing there have taken charge of the cemetery and at the same time assist the parish priests in their duties. The opportunity of attending a short service and Benediction is given to the faithful who on Sunday afternoons visit the graves of their deceased relatives and friends, and many were attracted to the little chapel. The cemetery and the quiet surroundings of St. Bonaventure's make it an ideal spot for a novitiate. Here Father Bonaventure resided from 1882 to 1885 and again from 1894 to 1897.

The modest monastery to which no parish is attached, but which has only the care of the extensive cemetery, is now completed—a worthy monument commemorating the six hundredth anniversary of the Seraphic Doctor of the Church, St. Bonaventure, and expressing the gratitude of his transatlantic sons in the United States to their seraphic founder, St. Francis.

In 1884, Father Bonaventure departed for Rome with Father Laurentius and Father Lucas in order to take part in the election of a general for the Order. This meeting was held on May 9th, and Father Bonaventure and his companions were the first American Capuchins to be present at such an election.

From 1885, when his term as provincial expired, until May 18, 1886, Father Bonaventure was Superior of the church of the Holy Cross, at the laying of whose corner-stone he had preached the sermon. It had always been Bishop Henni's wish that this cemetery should be a Campo Santo for all the parishes of the city of Milwaukee, with the Capuchins in a little con-

vent to serve as guardians of the dead. In the year 1881, the little basilica and hospice were blessed. They were built after plans by Mr. William Schickel. On this occasion also Father Bonaventure was the orator of the day. During his short stay Father Bonaventure had erected in the garden before the convent a much admired life-size representation of the Crucifixion. Soon after this was dedicated, Father Bonaventure was again called to another field of activity.

When a third house was to be opened in New York Father Bonaventure was again chosen to be its founder. Our late lamented Archbishop M. A. Corrigan, a lifelong friend of Father Bonaventure and a great admirer of the Capuchins, showed them many marks of his favor. As such we may regard the rescript procured by him from the Congregation of the Propaganda on May 2, 1886, giving the Capuchin Fathers permission to establish a German church in Harlem. On August 18th a house was purchased at No. 221 East One hundred and twelfth Street, where divine service was held until the modest church on One hundred and thirteenth Street was completed. Since then many a poor sinner has been attracted by its peculiar charm, and much consolation, peace, and encouragement have been given to many a visitor who has there prayed and made his confession. The church is dedicated to Our Lady Queen of the Angels, and thus bears the same name as the church of the Portiuncula at Assisi. It is built in true Capuchin fashion, and the holy angels could tell of many graces received there from Our Lady. Father Bonaventure erected it, built up the parish, and acted as Superior and custos from 1886 to 1888. The zeal of the German Catholics of the neighborhood seems to have diminished lately, so that we see the pews of the church of the Portiuncula filled by English-speaking Catholics.

Father Bonaventure, who always had an eye to the future, looked about for a place near New York suitable for the novitiate of a new Eastern province should the present province be divided. Such a spot he found in the northern part of Yonkers. In October 1889, the council of the province resolved

to give up its hospice at Fort Lee, and buy in its stead a site at Shonnard Place, Yonkers. Here, the following year, Father Bonaventure built the wings of the convent of the Sacred Heart, one of them serving as a church, the other as a dwelling-place. The laying of the corner-stone took place on June 21, 1891. On November 5, 1891, the convent was blessed by the Reverend General, Father Bernard von Andermatt, who was at that time visiting the Capuchins in the United States. The church was dedicated on November 5th by His Grace the Most Rev. Archbishop M. A. Corrigan. It is the only Irish parish in the Mount Calvary province. The love and devotion of the parishioners show that the Capuchins are popular among the English-speaking Catholics as well.

From 1894 to 1897 Father Bonaventure was again provincial, and resided at Detroit. In 1897 Rt. Rev. Bishop McDonnell of Brooklyn requested the Capuchin Fathers to take charge of St. Michael's parish in East New York. Father Bonaventure, who was then provincial, sent Father Alois Bloentigen to take charge of it until the next chapter of the province should decide whether to accept the Bishop's offer. The idea found favor with the chapter and Father Bonaventure, whose term as provincial had just expired, went to East New York as first Superior of the Capuchin house. He took charge of the parish on August 10, 1897, and almost immediately began building an addition to the pastoral residence. This was too small for the new community, which was to consist of three priests and two Brothers. On the sixteenth day of the same month Father Bonaventure bought three lots, on which he purposed to build a school. By the end of October, 1899, the new school, the pride of the whole parish, was opened. In the same year also, the church was enlarged by the addition of a children's chapel. Here Father Bonaventure labored until 1900. During this short time St. Michael's parish had grown greatly, and Father Bonaventure, through his self-sacrificing activity, gained for himself the respect and love of the whole parish as well as that of his Capuchin brethren.

ADDRESS OF THE HON. JOSEPH F. DALY ON THE OCCASION OF THE GOLDEN JUBILEE OF THE REV. BONAVENTURE FREY, O.M.Cap.

(The pages we have presented to our readers above are a part of a memorial booklet, printed on the occasion of the Golden Jubilee of the venerable Bonaventure Frey. His friends, however, did not confine themselves to this printed expression of their love and esteem. Delegation after delegation went to the Sacred Heart Monastery at Yonkers to bear witness to their attachment to the Jubilarian and to their veneration for him.)

Among the committees who thus offered their congratulations were: The League of the Sacred Heart, The third Order of St. Francis, The Children of Mary, the Y. M. C. A., the Children of the Sacred Heart and the Altar Boys of the Sacred Heart.

The spokesman of the parish of the Sacred Heart at Yonkers was the Hon. Joseph F. Daly, whom not only all Yonkers but all New York honors, and who has been for many years a member and officer of the United States Catholic Historical Society. Our readers will no doubt be delighted to find here, his ringing and elegant speech, which is at the same time a contribution to the History of Catholicism.—C. G. H.)

We have met to-night to honor a minister of God and a friend of mankind, whose faithful service stretches over the long space of fifty years.

There have been many anxious, toilsome and weary periods since the young priest pronounced his vows in the monastery of St. Gall on a May morning in 1854; but he then committed his future with all its trials to God. Doubtless he never dreamt of a Golden Jubilee and the long way to the twentieth century. All he hoped was to be able to do his appointed work; to go where it called him and to be found faithful unto death.

Most Catholic priests, alas! do not live long. Death lies

in ambush for them on every side of the straight and narrow path. Fatigue, exposure, exhaustion and pestilence too often close the book of life before the page of the Golden Jubilee is reached. We have seen the young, the strong, the fervid and the eloquent scarcely lift up their voices in the sanctuary, ere that holy place echoed the sad tones of their requiem. What wonder then that we commemorate an occasion like this and testify our gratitude to the Divine Power which has sustained such a life of usefulness through the vicissitudes of half a century.

Father Bonaventure has been fifty years a missionary of the Christian faith! Was it not a special Providence that directed our young missionary to begin his priesthood in the monastery of St. Gall? That Seminary was named after a great missionary who, thirteen hundred years ago, left the green shores of his native Ireland to preach the Gospel in England, France, Germany, Italy and Switzerland, and ultimately, in the latter beautiful country, to found the seat of religion and learning which bears his name and in which our young apostle was ordained; ordained to become a missionary in his turn; to leave his native land for America and there to preach the Gospel to countless peoples from Ireland, from England, from France, from Germany, from Switzerland and from Italy, who now make up the great body of the American people.

It was forty-two years ago that Father Bonaventure after two years as a parish priest in his own land was inspired to desire the missionary life. His first thoughts turned to the far East, to Asia; and afterward from what he had heard of the great Western world, his aspirations were for our shores. With a faithful fellow-worker he gave missions in Wisconsin, and then came the beginning of his life work, the establishment of the Capuchin Order in America. With the approval of Pope Pius IX. of sainted memory he was invested with the habit of St. Francis and established the first house of the Capuchin Order (called Mount Calvary) in the same state of Wisconsin, while the fathers ministered in many other churches throughout the commonwealth.

Ten years after this beginning Father Bonaventure came to New York City and laid the foundation of the well-known Capuchin church in Pitt Street. Four years later he was called by the late Cardinal McCloskey to reorganize the parish of St. John the Baptist in west Thirtieth Street, a work of infinite labor and zeal, of wisdom and tact, at last crowned with success owing to the efforts of our missionary.

Twenty-two years ago he founded a church and convent of the Order in Detroit having been in the meantime elected provincial.

Thirteen years ago he laid the foundation in our own city of Yonkers of the monastery and church of the Sacred Heart which in that year was dedicated by the late beloved Archbishop Corrigan.

Again reelected provincial in 1894, Father Bonaventure built a school and convent in East New York, and now again with his beloved people in Yonkers he is here as full of zeal as in the beginning of his fifty years. The limits of such an introduction as this would not suffice to even give a catalogue of his deeds. You know what the work of a priest is, and imagination can picture what it is to be a missionary for fifty years. How many souls converted, how many lives redeemed, how many hearts comforted, how many ignorant taught, how many tempted saved, how many times joy given to the angels in heaven who, we are told rejoice over even one sinner brought to repentence! How many times have his revered hands been raised in supplication and in benediction! How many times has his strong voice thrilled multitudes in the churches, and have his tender accents moved conscience in the Sacraments!

My first words to-night were that we had met to honor a friend of mankind. That means a great deal in these days when we hear so many, while seeking their own ends, claim to be "Friends of the people." Is there such another friend of the people as the Catholic priest? Every hour of the day he is ready to give to suffering humanity, and "all for love and nothing for reward." Has he ambition? Yes, to bring every wanderer into the fold? Has he pride? Yes, to see the spires of new

churches pointing their way to heaven. He is of the earth because mankind is here and needs him; but he is doing for the children of men the work committed to his hands by the Father of Heaven.

Father Bonaventure, the people love you. They thank God to-night that they are blessed with your presence. They wish you many, many happy years to come with your loving people; your people who have given thought to provide some enduring memorial of this happy occasion.

They know that in the holy poverty which you have vowed for your life portion, the only gift you value is one that blesses others. They know that you rejoice in the music that floats upward in the solemn service of the church, and so they have dedicated a new organ in memory of your Golden Jubilee. They know you love the comfort of the people and that you have striven to make easy for them the way wherein they should walk, and so they have laid a smooth pavement leading to the door of the church. These shall be your gifts from your beloved people, and in your name I am honored to-night in being requested to present Mr. Brennan and his committee who will hand you the documents which attest the devotion of your congregation.

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